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# A CHURCH AWAKE

## A STUDY OF THE VITAL ELEMENTS IN THE GOSPEL

WILLIAM C. STURGIS, PH.D.

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## *A STUDY OF THE VITAL ELEMENTS IN THE GOSPEL*

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BY

WILLIAM C. STURGIS, Ph.D.

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"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

—*Ephesians 5:14.*

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

—*Isaiah 60:1.*

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# INTRODUCTION

*WHY the Church?* This apparently simple question was, if I recall rightly, propounded in a popular magazine some time ago. It was designed to provoke discussion, and it did. But the interesting point arising from the discussion was that very few people approached it from the same direction, and fewer still seemed able to give an answer satisfactory to others or, I have a suspicion, altogether satisfactory to themselves.

The ordinary lay person seems to take the Church for granted as a traditional institution which it has never occurred to him to define, but which he has happened to find in existence, and to which he has somehow become carelessly attached. He supports it because it represents something which, perhaps, his children ought to have; indeed, it offers him an opportunity of occasionally being ministered to in respect of certain symptoms or emotions which he can't account for but which, like chills and fever, come upon him at intervals, provided that they are not inhibited by some more dominant emotion. On the whole, he regards the Church as an institution which has value for his community, but which has no call to stir him to action unless his comfort be disturbed. He has no real answer to the question, Why the Church?

One would suppose that those who are in the ordained ministry of the Church or who are preparing for that as a career and can, therefore, hardly be

liable to the charge of self-seeking, would be able to answer the question at once and with a greater or less degree of clearness and unanimity; but, oddly enough, such is not the case. Even if they agree in their definitions of what the Church is, and have been instructed in its history and what it has taught and does teach, even so, they often seem at a loss when asked plainly what the Church is for—what the reason is for its existence.

Is there any definite reason? Has the Church a mission to fulfil? If so, what is that mission; to whom is the mission committed; to whom is it addressed? It is such questions as these—questions, it seems to me, of quite primary importance to every Christian, that this book is intended—not to answer, but to discuss.

# A Church Awake

## CHAPTER I

THERE are only two things which civilized man seems to have regarded as of sufficient importance to fight about: Politics—men's theories of their mutual relationships in an ordered society; and Religion—men's theories of God and of their relationship to Him. That men have waged bitter war over these matters, can only be because they regard them as of supreme and final importance.

The modern State, especially in its approach to democracy, represents the highest conception which man has as yet attained regarding government and the social responsibilities therein implied. Similarly, the Christian Church embodies man's highest conception of God; and it, likewise, implies responsibilities toward both man and God.

But as between the State and the Church, there is this striking difference. Always and everywhere, the State has been a racial or national and more or less self-centered entity; only very recently have we been able to note a tendency on the part of nations to recognize a certain degree of mutual responsibility and opportunity—each nation maintaining its own identity and its own developed cultural and governmental ideals, but regarding these as ideals held, as it were, in trust for the benefit of all other members of a Family of Nations, each receiving from all and

giving to all. This, on the one hand. On the other hand, organized Christianity, or the Church broadly speaking, knows nothing of nationalism. It is quite true that Religion was, in times past and even in its then highest conception, purely nationalistic. Even in its Hebrew form—the most highly developed prior to the Christian era—there was no thought in the mind of the general run of Jews that the one supreme and holy God was other than a national foster-father. The God of Abraham, of Isaac, and of Jacob, was the special protector of His favorite race; all others were outside the conceivable pale of His revelation or regard. Nowadays, merely to state this theory is to condemn it. The Church which Jesus Christ founded had, in His mind, no relation, even theoretically, to racial or national boundaries; and, as a matter of fact, it includes today people of every race and color and tongue throughout the whole world. Its nationalistic features are merely incidental; internationalism is of its essence; it is the only truly international institution on earth today, in that it does not even think of God or of itself in terms of nation or race.

It would seem to follow naturally that if the very recent conception of the State as a member of a Family of Nations involves definite and mutual obligations, the same must have even greater force in the case of the Church which has never conceived of its responsibilities except in world-wide terms. If the honest and loyal citizen, believing in the ideals of his nation, sees in that nation's contacts with others an opportunity for even something more than coöperation in commerce or policies—sees, in a word, that

his nation exists for a purpose, that it has a mission to and for the world, still more must the honest and loyal Christian become actively aware that his Church has a mission, not to the world as a group of political units, but to "the world" as defined by one of the greatest of English scholars—"society organized apart from God." And the more he is convinced, by experience, of the validity and supremacy of God's revelation of Himself in Jesus Christ, the more eager will he be to make that experience known to others, and to join with the whole Church in enabling her to share with the world everything she possesses, thus fulfilling her mission.

Since this will include vastly more than is commonly included in the word "Missions," it would be well to call all this that we are discussing, "The Church's Mission," assuming, from what has been said above, that the Church has a mission; and that one, at least, of her reasons for existence is to carry on and fulfil a mission to the world.

Before going further, we ought to know precisely what we are talking about when we speak of the Church's Mission. One of the chief sources of hypocrisy in the individual and of friction in discussion, is the glib manner in which we use conventional words or phrases without the slightest attempt at definition or explanation. No denser form of mental fogginess can be imagined, for instance, than that resulting from a discussion concerning "grace" or "faith" or "sin" or "salvation," when neither party has the smallest rational idea of what he is talking about. From this habit have come wars and rumors of wars. So with this phrase—the Church's

Mission; we must agree on what meaning we will attach to the words "Church" and "Mission."

The first is obviously the more important because it is, and always has been, a matter of controversy. Jesus Christ used the word, but He never precisely defined it. He said what the Church was to be founded on, and He implied what it was made of. Sometimes He seemed to identify it with the Kingdom of God, at other times He spoke of it as an instrument for establishing that Kingdom on earth. The Book of Common Prayer defines the Church as "the blessed company of all faithful people," but this obviously demands further definition. A great American philosopher, Professor Royce of Harvard, phrased his idea of the Church as "The Beloved Community." We might go on indefinitely; but, for the sake of brevity and simplicity, let us go back to the time when the Church was beginning to take form. St. Paul calls it "the Body of Christ." This, I think, will serve our immediate purpose since it need not at once involve us in any controversy about Sacraments, Bishops, Creeds, etc., important as those matters may be.

*The Body of Christ.* There are two words often used by religious teachers and both springing from the same root, which, though really simple enough, are yet confusing to the average layman. These are *mystery* (a favorite word with St. Paul) and *mystical.* When the Holy Communion is spoken of as a "divine *mystery*," or when in the Collect for All Saints' Day the Church is referred to as "the *mystical* body of Christ," the average mind is at once conscious of a sense of unreality. To speak of some

divine truth as a "mystery" serves, often, only to close the lay mind to any further thought on the matter. It must imply something vague and unreal. Why bother about it? If we could only remember that this word is used of something very real and practical which is *in process of discovery*, we would be eager to see the discovery completed. Let us take an illustration.

That form of energy which we call radioactivity existed from the dawn of creation; but, until quite recently, it was truly a mystery, and, indeed, until it is perfectly understood and applied will remain to some extent a "mystery" even in the theological sense. So with the word *mystical* as applied to the Body of Christ—the Church. Much of the difficulty would disappear if we would try to think of the Church as a real body, but mystical in the sense that what holds its members together is a set of incompleted or dawning spiritual experiences, that is, experiences of God.

Now if one were to read St. Paul's letters, especially those written to the Christians in Ephesus and Corinth, he would note the writer's constant references to the Church, its composition, and its functions. St. Paul might, perhaps correctly, have defined the Church as "the soul of Christ" or as "the spirit of Christ"; but he didn't. He defined it as "the Body of Christ." And the word which he uses for *body* is the same which is used all through the New Testament to denote a living, visible, and tangible organism—just the word in its ordinary sense. Moreover, the Greek word which he applies to the parts of this body is one which denotes a

limb or a member. Indeed, all through these epistles, it is translated "member" which we get from the Latin word *membrum*. Now I think it is true that no classical writer, Greek or Roman, ever used the words which we translate as "member," except in the sense of a part of an organism or real body. They never would have referred to one of the associates in a society, or a club, or a guild, as a *member*.

We must conclude, then, that when St. Paul spoke of the Church as the Body of Christ, he was using no merely figurative or symbolic language, but intended to mean a real living body consisting of living parts or members, and showing its life through the specialized activities of its members. And, further, I think he meant a human body; for none knew better than St. Paul that the only-begotten Son of God had come to earth from the invisible; and had taken a human body; and, for a space of time, had used His members for the benefit of men; and had shown a vitality against which the power of death could not prevail; and then had returned to the invisible with power and great glory. And from that point St. Paul proceeds, and sees still on earth the visible, tangible, and definable Body of Christ, with its members, its beneficent activities, its paramount vitality, and its coming glory. This is what the theologians mean when they speak of the Church as "the extension of the Incarnation." God the Son is still alive on earth in human form.

But only on earth? The question would never occur to us if we could only stop worrying about death and imagining that it has any power to sever what has once been united. I lean out of the window

of my stuffy room into the air and sunshine; a friend comes into the room and sees me half in and half out of the window. Because his eyes fail to see my head and part of my body, does he conclude that I have been severed at the waist? Does he not more reasonably infer that my body is still intact, even though a part of it may be enjoying the air outside. The visible, in this case, implies the invisible. The continuity of the body is unbroken.

I have dwelt thus at length upon the realness of the Church as the Body of Christ, partly because the very simplicity of St. Paul's language, in this particular instance, leads many people not to take him literally; but chiefly because St. Paul's definition implies so very much as to the mission of the Church, especially with regard to that part of it which we see here on earth.

If the Church is really Christ's body, then that part which is on earth must be here for some definite purpose, since no one—no Christian, at least—would argue that Jesus Christ was here by chance nineteen hundred years ago, and that His bodily presence was without significance or purpose. Moreover, it is impossible to conceive that His purpose is in any respect different from what it was then. In other words, the mission of the Church in the twentieth century must be precisely what the mission of Christ was in the first century. If we can by any means discover what that was; or, better, if we can discover what He Himself conceived to be His mission, we shall know with great certainty what the mission of the Church is, and will be able to answer intelligently the question with which we started—Why the

Church? We may be able to get closer home still and face the question: Why my parish? Or even: Why me? It is only fair to state right now that an honest discussion of this may be dangerous—dangerous to our contentment, to our ease, to our tempers, possibly even to our purses. Fortunately it is easy to close this or any book and shelve it.

We have spoken of a "mission." It would be well to stop a moment and think what that word means, and we shall get at this better by divesting it, for the moment, of all religious significance and by considering what the word obviously implies—the ideas which come to mind spontaneously when we use the word.

The intercourse between civilized nations is largely conducted by means of missions—diplomatic, commercial, and the like. They all imply a sending; indeed the word "mission" comes to us from the Latin verb meaning *to send*. Some one sent is, then, the first implication.

Secondly, a mission implies a message. The first diplomatic duty of a newly-arrived ambassador is to present his credentials and to deliver a message from the nation which he represents to the nation to which he is sent. If he be a trained diplomat, his message will be couched in terms of courtesy, sympathy, and good-will.

Thirdly, it is difficult to think of a mission apart from activity of some kind. Any one entrusted with a mission involving a message, must exercise some sort of activity—physical, mental, what you will. If, sitting at my desk, I tell my secretary that I

want to see Mr. A. at 3 o'clock this afternoon, I have given my secretary a mission involving a message. It is now his duty to get busy. He may telephone to Mr. A., or write him, or hire a messenger; but, if other duties permit, he will go himself. Activity of some kind is essential. If my secretary does nothing, he loses his job. The same is true with respect to diplomatic agents, or commercial agents, or agents of any kind. With the word "mission," then, we associate these three ideas—some one sent, a message, and activity. The second is the important thing when we are discussing the mission of the Church.

If one reads the Books of the Bible consecutively and as a whole, one gets the impression that there is some real relationship between God and mankind; it seems as if God had, from the beginning, been trying to make Himself known to the human beings whom He had created. That the infinite God can be fully comprehended by finite humans, is, of course, impossible; nevertheless, the impression which one gets from the Bible is that, as man developed mentally and spiritually, there came an increasing ability to understand God's message, and therefore—this is noteworthy—a more and more complete message.* God's revelation of Himself to man has been an evolution, proceeding step by step with man's capacity to understand. The conceptions of God which were held by the Hebrew race and expressed by its writers in the dawn of its history were, from our point of view, crude, limited, and far from worthy; not because God

* This subject has been admirably and popularly treated by Bruce Barton in his volume *The Book Nobody Knows.*

Himself was less than perfect but because, at that time and in that stage of development, not even the Hebrews who, in spiritual capacity, were far beyond their contemporaries, were able to receive any higher conceptions of God. As time passed, this remarkable race showed a steadily increasing capacity to receive and to make known the revelation and message of God, until at last the climax came in Jesus Christ. This progressive aspect of God's self-revelation may be seen today, in all parts of the world. It is said that there has never been found a race or tribe of mankind, however primitive or debased, which has not some perception of a superhuman Power. The African savage in his dim forest full of ghostly fear, bows before his fetish, wears his amulets, performs his dreadful sacrifices, fashions his crude laws of conduct—all with some perception of God, some ability to hear and comprehend a message from God. It is not God's fault that there is so appallingly low a capacity in that dull ear. He is doing the best He can under the circumstances; at least, awe and dread are there. But whose fault is it that there is nothing more than that?

The ability to perceive God, and to conceive of Him more worthily, shows a vast advance in the religions of Egypt.

With the development of the Hebrew race comes a corresponding ability to apprehend God, and therefore an ever advancing revelation from God.

Islam, borrowing from both Judaism and Christianity, shuts its ears to the multitude of gods and is able to hear the voice of the one God and to proclaim it abroad, even though the voice lacks the notes

of righteousness and purity and peace. The ability of the Mohammedan to perceive is far below that of the Hebrew.

Through Confucianism, God has been able to speak to a great race concerning reverence, and peace, and social order, and continuity.

Hinduism, at its best, notwithstanding its utter debasement at its worst, shows us man exalting spirit above matter, attentive to the great truth that God is Spirit, acknowledging the value of the search for God, futile and fruitless though that search may be. In all these forms of Religion, one feels and sees the lack of dynamic value.

Finally, with Christianity, came the climax of Religion. Now, at last, man's capacity to receive had reached the highest point yet attained, and God's revelation of Himself was correspondingly complete. In the message through Christianity, is gathered and fulfilled all that was and is pure and true in all the lower forms of revelation; while, at the same time, God gives to man, not only the highest ideals of life, but power to attain those ideals.

Against one serious misconception we must guard ourselves. Many philosophers whose opinions are of importance deny that, in the development of Religion, the Being whom we Christians know as God, has any reality. On the contrary, they assert, it is doubtful whether such a Being exists at all; and, even if He exists, whether He can, in any way or to any degree, be known to man. The supporters of this view call themselves *Agnostics*. They neither deny nor assert the existence of God. He may be or He may not be; but in any case He is unknowable, and what we call

Religion is a natural result of certain primary, human instincts. Arguing from this, they say that man being an inherently religious animal, always on the search for "a power outside himself that makes for righteousness," has developed his own religious ideas and devised his own God or gods to conform to them; in a word, that man has imagined and manufactured God. Further, they assert that each race has developed its own religion, distinct from that of any other race. So, they say, we get the great ethnic religions. Unfortunately, many Christians seem to share this view, and therefore argue that since the Chinese and the Hindus and the Moslems have each developed their own "religion" and their own ideas of God, these are doubtless the best for them in each case. Why, therefore, disturb them with "another religion"?

As a matter of fact, Christianity states the very opposite of all this. It holds that God, as a Person, really exists; that, as a divine Father, "His delights are with the sons of men"; that "at sundry times and in divers manners," He has been revealing Himself progressively to man, as man became able to receive the message; and that the various formulated religious experiences of mankind are not to be regarded as so many different "religions," but, rather, as states of Religion revealed by God in proportion as man proved capable of apprehending. One might, in a sense, say that the primeval four-toed horse, or his successor with three toes, or the existing horse with only one serviceable toe, were all unrelated horses, but the scientist knows that they all represent successive stages of the genus Horse, in which the modern

horse represents the highest yet known—and, it might be added, the most serviceable.

So, too, the religious experience of the mature Christian is very different from that of his childhood, yet one would hesitate to say that the Christian has one religion in childhood and another in manhood; rather, God's revelation of Himself has become clearer and fuller as the developing mind and spirit of man have become more capable of receiving it. And, happily, to this progressive development of giving on God's part and of receiving on man's, there can be no end. "When I was a child, I understood as a child; but when I became a man I put away childish things." "Now we see as in a mirror, dimly; but then, face to face." "God, Who in times past, spake unto the fathers by the prophets, hath in these last days spoken to us by His Son." "I came not to destroy, but to fulfil." "I have many things to say unto you, but ye cannot bear them now." There is a note of more than scientific accuracy, however similar, in all of these statements. Christianity is the climax of progressive revelation, in which all Faiths have had, and now have, their part. "They are but broken lights of thee, and thou, O Lord, art more than they."

The Christian message stands supreme in content and power, and no Christian of intelligence can safely argue that any one, of whatever less developed faith, is as well off without it. As well withhold giving the Hindu farmer a steel shoe for his wooden plow of the date of Akbar, because he made it, or refuse to the Chinese the joy of the Communion of Saints because of the fact that he already finds comfort in venerating

his ancestors. The very fact that the Hindu peasant does actually find satisfaction in his new plow, and that the Chinese does welcome the reality which his longings foreshadowed, is strong evidence of a need unconsciously felt and one which the recipient of God's complete revelation dare not disregard. For it is true of all the higher aspects of human life and development that "he who has what the world lacks is a debtor to the world." *

I say the *supreme* message, because, as we have seen, there are as many as there are degrees of revelation. Even Nature serves to reveal a God of law and order, and it is the study of Nature which has given us the majestic conception of a God of one eternal purpose; fashioning life, not in perfect forms or in fixed moulds, but on the basis of an instinctive upward striving on the part of the whole creation from the lower toward the higher, from the imperfect toward the perfect. To this extent, at least, Science has indeed brought us a message from God.

Doubtless, if we could see the whole course of Nature and understand all of the principles on which it is based, we would be more clearly conscious of its harmony and the divine intelligence and good-will behind it all. But, in our present fragmentary knowledge of Nature, it must be confessed that there is much to disturb the mind which seeks to find an unchangeable God of perfect love. Nature appears to be neither moral nor immoral, but simply un-moral, and though we may assume that further knowledge

* This whole subject of the gradual evolution of the perception of God, which we call Religion, is admirably set forth by the Rev. H. H. Gowen, D.D., in his book *The Universal Faith.* Morehouse Pub'g Co., Milwaukee, Wis. 1926.

may prove this false, and though we may still look beyond Nature to God and exclaim, "Though He slay me, yet will I trust Him," nevertheless Science has never succeeded in satisfying the heart of man. Always he has listened for a more perfect revelation, and always God has been sending him clearer and more consistent messages.

And notice that these messages have always been entrusted to agents. "No man hath seen God at any time." "Ye have neither heard His voice at any time, nor seen His shape." Consistently God has used material means to convey His message, it may be the world of matter, or it may be some human being whom He has selected as His messenger.

This is seen very strikingly in the case of the Jews. It is impossible for us, in these modern times when the conception of the unity of God is the basis of all developed religious thinking, to form the faintest idea of the blaze of light which must have flooded men's minds when this first attribute of God was revealed. To Abraham, a nomadic shepherd of Mesopotamia, it came as a message from God. By him, it was passed on to his descendants, the Hebrew nation. Israel—"the chosen people"—became the guardians of the message, and it is one of the most significant facts of history that wherever the Jews have gone—and their wanderings have been world-wide, they have taken with them the primary revelation: "Hear, O Israel, Jehovah our God is one." Though, at times, led astray by the example of the heathen nations surrounding them in their own land, though made captive and submerged in a sea of polytheism in the land of their captivity, though

scattered abroad throughout the distracting world of Greek and Roman culture, though dispersed and denationalized today, yet through it all they have held fast to the great message. And even if they have shown in the past a tendency to diminish God to the form of a tribal or racial divinity, to substitute formalism for righteousness, and to forget that a divine message is meant for delivery, it cannot be denied that it is to the Jew that the two greatest missionary forms of religion in the world today owe their faith in the unity of God.*

But more was yet to come; for God's righteousness and love and recreative power, dimly apprehended by the prophets of Israel, still remained to be clearly revealed; and at last there arose in this receptive race chosen spirits attuned to the voice of God. "When the fullness of the time was come, God sent forth His Son, made of a woman." "The Word was made flesh." "The only-begotten Son of God, for us men and for our salvation, was incarnate by the Holy Ghost of the Virgin Mary, And was made man." So came the final messenger.

Among the many and varied messages which our Lord brought, one seems to be all-inclusive and complete: "God so loved the world, that he gave his only-

* In a previous book, I considered, more at length, the Jews as a missionary people. (See, *The Church's Life*, Chap. I. Domestic and Foreign Missionary Society, 281 Fourth Ave., New York, 1920.) Further reading and thought have convinced me that I overstressed the failure of the race to bear witness to their faith; but I still think it true that their witness has been more quiescent than active, at least as compared with Christianity and Islam, and notwithstanding the incentive of their own Scriptures.

begotten Son, that whosoever believeth in him should not perish, but have eternal life." (St. John, 3:16.) Note the five outstanding words, and all that they imply.

God . . . loved . . . world . . .gave . . . life.

It was an entirely fresh message. There had never been anything like it before. It held a new appeal, a new incentive, a new objective, a new hope. It stimulated those who heard it to a new activity, and sent them out on a new mission.

But before considering the implications of this supreme message brought to the world from God by Jesus Christ, let us think of the announcement with which our Lord began His public ministry, and of the effect it had.

John the Baptist, a cousin of Jesus, had recently come out of the wilderness and had startled the people of Judea with a proclamation which, though seeming to confirm the hopes of Jewish nationalism, yet gave a hint of something deeper and more spiritual. His cry was that the "Kingdom of heaven" was coming, and that on all sides there was cause for repentance. Jesus heard the announcement and He evidently regarded it as of the utmost importance in connection with His own message; for, the moment He heard that John had been put in prison by Herod and could no longer spread the announcement, He Himself took it up, and from that time made it the center of all His teaching.

The Kingdom of heaven on earth—what did He mean by it? I suppose that what a man most desires, he prays about; and that his prayer defines his desire. At any rate, it seems reasonable to look to the

Lord's Prayer for an explanation of that "Kingdom of heaven" which He so earnestly desired to see established on earth.

Without attempting any extended analysis of this great prayer, we may note that three of its petitions refer to conditions existing in heaven and most desirable on earth.*

(1) "Hallowed be thy Name." If we recall how, throughout the Bible, *name* is associated with, and explanatory of, *character*, especially with reference to God Himself, we shall see that what our Lord so earnestly desired was that God's character—His holiness, realized perfectly in heaven—should also be seen on earth, in order that men, seeing it, might long for it and seek to reproduce it and proclaim it. This is to be one feature of the Kingdom of heaven on earth.

(2) "Thy Kingdom come"—surely the reign of God in all human relationships; God recognized as infinitely just and righteous, demanding loyalty and conformity to His laws, not by men individually only, but by man as a social being. This is not the enforced demand of an all-powerful tyrant, still less the subjection of slaves to a master; but rather the loving freedom of a blessed community ruled, in all its mutual relations, by justice and right. This ideal of heaven is to be reproduced on earth.

(3) "Thy will be done." We fall far short of the true significance of this petition when we use it as an expression merely of pious resignation. For God is

* A valuable exposition of The Lord's Prayer will be found in Bishop Gore's volume *The Sermon on the Mount*, Chapter VII. John Murray, London. 1907.

Love, and God is our Father of infinite power and wisdom. It is inconceivable that any essential harm or evil can come from Him to those, His children, who love and trust Him. On the contrary, His will toward us, and toward His whole creation is all good—the *summum bonum* of life, as we would realize if we could see the whole of life. As His will is perfectly seen and lovingly fulfilled in heaven, so we are to pray that it may be fulfilled in us and by us, come what may.

These seem to be three features of the Kingdom of heaven on earth for the coming of which our Lord prayed and which we, in turn, who use the prayer are bound to fulfil by every means in our power as a direct message from God.

Even the bare announcement of the Kingdom had all the effect of a message, in that it demanded activity. It created a great stir, and people of all kinds began to ask, "What shall we do then?" There it is. They wanted to be up and doing. And John the Baptist told some to learn how to share their good things; others, to do business honestly; others, to stop oppressing the weak. Furthermore, these people wanted to confess openly that they had done wrong, and now wanted to do right. Be baptized, said John; give some evidence of your desire.

So it was when Jesus followed up John's announcement. His hearers at once wanted to do something, and some of them did the best thing possible when they recognized His leadership and dropped everything to follow Him. Then, having done that, they lost no opportunity to busy themselves in going after their relatives and friends and bringing them to the

Master. Finally, at His command, they did all sorts of impossible things, such as preaching about the Kingdom when they were really fishermen, not preachers, and must have known mighty little about the subject anyhow; and healing sick people and raising the dead—both, one would suppose, about equally impossible in their minds; and touching lepers and maniacs, classes of people whom it was highly desirable to stand clear of.

Incidentally, this raises the question whether the general inactivity of Christians today may not be due, in part at least, to the fact that their leaders are asking them to do easy and compatible things, instead of impossible ones. What would we reply if our spiritual directors sent us off on such tasks as those assigned by their Master to His first disciples? Yet we ought to be vastly more competent than they were, in view of our experience and the means which we have for making known and applying the Gospel of the Kingdom, and of bringing health and life to those in need. Instead of merely suggesting to us such kinds of service as they think us fitted to give, it would be well if, sometimes, our leaders were to demand of us tasks which seem impossible and for which we are quite sure that we are not fitted. They too often forget that, as one of our Bishops has said, men so instinctively delight in difficulties that they actually build them on an otherwise too easy golf course.

Indeed, experience shows that a task which we accept as easy and suitable, very often turns out, in the long run, to have been hardly worth doing. This, because we have counted too much on our own

special talent or aptitude; while, for the impossible task, we are compelled to seek the coöperative power of God. But the point is, that those early disciples were stirred to activity by the announcement of the imminent Kingdom; their own ineptness never seems to have occurred to them; and they returned to their Leader astounded at the success which followed their unquestioning obedience.

It is true that, from what we know of the characters of these men, we may assume that their zeal sometimes outran their discretion, and that they may have made a mess of things on occasion; but, on the whole, their Master set His approval on their efforts. It is also an encouragement to us to know that when, later, He sent a larger company out on a similar mission—in couples, doubtless on the theory that two heads are better than one—it was with the definite idea of following them up in order to reënforce the good effects of their zeal, and minimize the ill effects of their inexperience. We may, I think, infer this; and we are certainly justified in acting on the inference. Of the result of obedient activity, there can be no question. Another illustration comes to mind: "Master, we have toiled all night and taken nothing; nevertheless, at thy command we will let down the nets"—fairly hopeless, but still obedient. So much for the announcement of the Kingdom, and the resultant determined activity in response to the command of a leader.

Now to return to the great message. We have noted its five outstanding words, and, as we follow the development of their meaning throughout the Gospels, we realize that to each there is given a

meaning never before associated with it. Indeed, Christianity demands a new dictionary of its own.

First, the idea of God is now that of a Father, all powerful, all wise, all loving. Not in the old sense in which the Greek or Roman spoke of Zeus or Jupiter as "the father of gods and men," meaning a mere primacy; certainly far beyond the glimpse of something fatherly which Hebrew prophets and poets had occasionally conceived in the relation of Jehovah to His chosen people; but evidently a two-fold relationship requiring, for its fulfilment, not only a stated character of God as Father, but also an accepted sonship on man's part. Here, indeed, is a fresh revelation, demanding man's coöperation if the intimate and personal relationship of Father and son is to be realized. No such conception of a mutual bond of love and fellowship is to be found in the terms of the old covenant which, unique though it was at the time, involved no more than obedience on the one part and protection on the other—a covenant, morever, limited to the one chosen race. Now the prospect widens and there stands revealed God's universal love and essential Fatherhood, accepting which, man has the privilege of becoming a son of God. (St. John 1:12-13; cf. Rom. 8:14.) While it is true that nowhere in the New Testament is there any hint that the fatherly relationship can be made available except through man's determined choice, it is also gloriously true that the all-inclusive "whosoever" brings within the possible scope of sonship every human being on earth. In this, the Church finds the words of her mission.

Secondly, God "loved"; and "perfect love casteth out fear." Gone is all the terror which heretofore

had masked the true character of God in man's conception of Him. Awe and dread, yes; and consequent profound reverence.* But the killing fear, the direful need of placating Him when angry, the torture of self to gratify Him, the depressing doubt in the face of misfortune and apparent evil—all these disappear in the blaze of His love. Infinite Power and infinite Wisdom are of the essence of God. But one quality more is needed to satisfy; and the message is that infinite Love informs the Power and directs the Wisdom.

Thirdly, God's love is directed toward the whole world. As we have seen, no chosen race, no peculiar people now. With even mind He views His whole creation, and yearns over it. Marred as it is by willfulness and sin, yet there remains in it an essential and divine quality upon which the universal love of God can work, an upward striving born of God and destined at last to satisfy His infinite yearning.

Fourthly, God *gives*. Redemption is not a matter of exchange or barter, but of free gift. And what He gives is Himself; becoming man so that man may see what it meant to be God's Son, and what it entails to become a son of God. (See St. John 6:33 and 51.) On the one hand, we see the express and perfect image of God in the person of Jesus Christ; on the other, the upward path marked by His footsteps, through obedience and self-sacrifice and endurance and the cross, until the object of redemption is attained in life eternal in and with God, and the

* For a most illuminating book on this aspect of God, see *The Idea of the Holy,* by Rudolf Otto. Oxford University Press, 1925.

whole creation shall, through the gift of God, be delivered from the bondage of corruption into the freedom of the glory of the children of God. (Rom. 8:21.)

Finally, the message is that the gift of God is Life. Not the mere prolongation of human existence eternally; not life differing in degree, but actually in kind, analogous to that mysterious and inexplicable quality which, untold ages ago, first differentiated man from the brute, when man became "a living soul." There seem, as it were, two accounts of creation so far as man is concerned—one recorded in the first chapter of Genesis; the other, in the first chapter of the Gospel according to St. John. The one records the coming of physical life; the other the gift of a new life resulting in a new order of beings. Neither offers any explanation of the process; both state the one source: "In the beginning, God"; "In the beginning was the Word, and the Word was God." What St. John implies is really not two separate and unrelated acts of creation, but rather two majestic steps in the upward course of life, marking the stages in God's eternal purpose for man. Yet so impressive are the two steps, and so sharply do they differentiate between what is and what has been before, that it is no exaggeration to speak of each as a new creative act of God; indeed, St. Paul describes the result of the second, as "a new creation." (II Cor. 5:17; Gal. 6:15.)

We shall presently have to see what all this implies for us as members of the Church.

## CHAPTER II

IF we have really heard the message of God as given by Jesus Christ, we cannot but realize its immense importance; for it is no less than that God, out of pure love to the world of men, offers the gift of a new kind of life which, because of its likeness to His own character as revealed in Jesus Christ, has an eternal quality.

Surely, in such a conception of the Church's message, there can be no place for apathy or indifference. Rather, should it impel with a divine urgency in order that all mankind may hear it, and hearing, "lay hold on eternal life."

I know only too well how vague and unreal such an appeal sounds to the average Christian; but I know also that this is merely because the average Christian has never had the personal experience which alone gives force to the appeal. He has not, in the familiar phrase, "experienced religion"; his personal relationship to Jesus Christ and to His Church is not one of profound love and intelligent loyalty; the complete loss of faith would not very greatly and seriously affect him; his spiritual purse is an empty one, and its loss need neither disturb him nor arouse any very deep sympathy. The Parable of the Pearl of Great Price or of Treasure Hidden in the Field leaves him cold.

Possibly the best way of determining the value of our own faith is by contrasting it with a real faith lost. No more poignant expression of such a

loss exists than that given by Charles Darwin's brilliant pupil, G. J. Romanes. (See Appendix, Note A, page 171.)

Since this realization of value received is at the very foundation of the missionary motive, it would be well to get clearly in mind what our Lord meant by "life."

The teachings of Jesus Christ contained two strong emphases—first, a divine Kingdom of social righteousness to be established on earth, which should be a mirror of a similar Kingdom existing in heaven; and secondly, the development of personal character marked by traits worthy of perpetuation to all eternity. This latter, He called "eternal life," and upon it He laid constant stress; it was to be both the source and the result of citizenship in the Kingdom. Especially during His Judean ministry as recorded by St. John, is His teaching full of this message of divine life which had its origin in God, but which He, Himself, was commissioned to give. No less emphatic is the teaching of His followers. The epistles of St. Paul and St. John abound in passages dealing with the new life.

When we try to search out the origin of life, whether spiritual or physical, we are equally at a loss. Science knows much of the development and the processes of physical life; but how it first arose in a universe of dead matter, no scientist can say. At present that aspect of the question appears to be a mystery; the most that any one can give by way of solution is to repeat the formula: "In the beginning, God created." Perhaps that is sufficient.

But though we do know nothing about the begin-

nings of life we are perfectly certain that it has an ending. Life is not an inherent or inalienable quality of any created thing. Its span may be measured in minutes or centuries, but sooner or later death intervenes and puts an end to it. This occurrence is not only certain, but also universal. The fly buzzing on the window-pane, you who read this page, the giant trees of the Yosemite—doubtless the oldest organism on earth—all are subject to death. Upon the whole universe of created beings there seems to rest a sentence of death; all experience proves it inevitable. "The whole creation groaneth and travaileth in pain together," writes St. Paul.

And yet there is something, in man at least, which rebels against this universal law. He knows that he is in bondage to it; but, he feels it as a bondage. Present existence is too imperfect to be regarded as an end. If man has come so far, as a progressing personality, is it not reasonable to expect opportunity for further and less hampered progress? At any rate, such a hope seems to be fairly deep-seated in man and characteristic of him. It is at the root of Religion. So St. Paul speaks of an earnestly expectant creation, waiting for something; and though his mind ranges back over a creation groaning in bondage to corruption, he adds the significant words, "until now"; as if he knew that, in his own day, something had occurred to thwart the law of death and break the bondage. (Rom. 8:22.) If so, it must have been the most momentous occurrence in human history.

And so it was; for out from a small village, in a despised province of the Roman Empire, had recently

come a young peasant artisan teaching the possibility of a life transcending death. Not only was this possible, he said, but he claimed the power to transmit it; and this, because eternal life was inherent in himself. Could any claim be more astounding! Yet such was the message of Jesus Christ; and the claim is made quietly and soberly as though it were quite natural, and yet in terms which are startling. "As the Father hath life in himself, so hath he given to the Son to have life in himself." (St. John 5:26.) There can, I think, be no question as to the meaning of "the Son"; it was of Himself that He was speaking, and it is in regard to Himself that the claim is made of possessing that inherent, creative, eternal life which is an attribute of God alone. No such claim had ever been made by any human being. Inherent life is characteristic of no created thing. Yet Jesus Christ claimed to possess a life so inherent that not even the law of physical death could affect it; a life of unbroken continuity here and hereafter. Of His earthly life He said, "I have power to lay it down." Yes, and so has every man. The prick of a knife, a grain of poison, and the end; so plain and demonstrable a power! But what man dare add the words, "I have power to take it again"? Preposterous, unless proved! Then they nailed Him, living, to a cross; and pierced His heart with a spear; and took Him down dead; and buried Him. And the third day He rose from the dead. With the Resurrection, life took on a new meaning, at least in one instance. The astounding claim was proved.

But, it may be said, Jesus Christ rose from the dead because He was God. It was merely by reason

of the divine life inherent in Him that death had no dominion over Him. True; but note another of His quiet though none the less momentous sayings: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." ( St. John 5:21.) Here is the same new life again, of the same unending quality; but now Jesus claims to have the power to transmit it. It has a contagious as well as an eternal quality; and St. John, conscious himself of having received that supreme gift, tells us that the one reason why he has written down what he can recall of his Master's acts and words, is that his readers may believe that Jesus is the Son of God and that they may have life in His name—His character. (St. John 20:31.) Assuming that it is the same John who wrote both the Gospel and the three later Epistles, he further makes the extraordinarily bold statement that God has pledged His honor to the fact that man is capable of life eternal; that the life is in Jesus Christ alone; and that only from and in Him is it to be had. (I John 5:12.)

As to when eternal life becomes an actual possession, there is no shadow of doubt. "Verily, verily, I say unto you,"—and note the intensity of emphasis which those repeated words always imply—"he that heareth my word and believeth on him that sent me, hath everlasting life . . . and is passed from death unto life." (St. John 5:24.) This is something very different from the hope or expectation of entering upon life eternal after we have died. If these words mean anything, they mean that at a definite time here, and under earthly conditions, it is possible for any human being to receive unending life. It is not "shall

have," but "hath"; not "shall pass," but "is passed." I repeat that at a definite moment, and among our present surroundings, life comes; and from that moment, what we commonly call "death" becomes a mere momentary incident in the eternal continuity of our life, of no greater significance, and certainly no more to be feared, than sleep. "There will come a time," writes Jean Paul Richter, "when it shall be light; and when man shall awaken from his lofty dreams, and find his dreams still there, and that nothing has gone save his sleep."

When one reads the New Testament, one cannot but note how very rarely, if ever, do the writers drop into the common usage when they refer to normal death; they call it "falling asleep." One would suppose that occasionally they would unconsciously have used the common phrase. That they did not, indicates a very profound mental impression. Not so with most of us Christians today. We still speak of death as a beginning, if not even as an ending; in any case, it is not considered a polite subject of conversation; we avoid mention of it; we commonly regard it with vast dread, classing ourselves with those of whom the writer of the Epistle to the Hebrews says that, through fear of death, they are all their life-time subject to bondage (Heb. 2:15); and we surround it with all the horrid trappings of mourning and the insignia of decay. Of course, there is a natural shrinking from an adventure which we have never tried personally, no matter how many countless thousands have gone that way before; we dread the sudden pain or the prolonged weakness and suffering which may precede; we have found our bodies a

pleasant and serviceable form of clothing, and we dislike laying them aside; but still, I am sure that our semi-pagan attitude in this matter, and our too-ready lapse into the common thought and language of those about us, tend to deprive us of much of our right to Christian strength and assurance. I recall once reading a notice in a Church journal to the effect that the Rev. A. B., for nearly fifty years a faithful priest of the Church, had, on such and such a very recent date, "entered upon eternal life." I thought it a strange statement in view of our Lord's words. Again, we constantly hear, in certain quarters, vehement protests against "prayers for the dead." Quite justifiable, of course—unless the objectors have in mind God's faithful saints who have "departed hence in the Lord," in which case the protest is unreasonable, as the Communion of Saints abundantly implies.

Now all this about real life, as emphasized by Jesus Christ and His followers, is a message of great practical value. It is as if, into a mass of inert matter, there had suddenly been injected a vital spark. With the message, a new hope dawned, becoming more and more a certainty. The ancient gropings in the dark, resulting in despair or, at best, in a grim facing of the inevitable—all these were over; and, in their place came the realization that the reign of Death was at an end; that a Conqueror had come; and that, to every mortal who would receive Him, He had brought life and immortality to light. It would be well for us to pause and ask ourselves quite seriously whether, among our own acquaintances and friends there is not, at this moment, some one person to whom

this message of immediate and victorious life might come as a very practical deliverance from the fear of what the future holds. If so, what are we going to do about it?

As if there were not sufficient incentive in this, there are, in the message of life, certain by-products, as it were, which also have a most practical value if realized and utilized. They have a peculiar value at this time and in our own land.

Whether it be due to our stimulating climate, or to the rush of modern life, *worry* seems to be inwrought in the American temperament. We all see its effects; most of us have suffered from them. Worry is what depresses social life, induces "nerves," and fills our asylums. Yet, if we are to believe the promises of Jesus Christ, worry need have no place in Christian character. Not only does He bid us try to get rid of anxiety, but He promises to give to His followers that constant peace of mind which possessed Him. There seems to have been no occasion on which He showed worry or anxiety. He was possessed by serenity, whatever the crisis. It is this, His peace, which He promises to us.. (St. John 14:27.)

The true significance is somewhat obscured in the King James Version. Weymouth's translation brings it out: "*Not as the world gives its greetings,* do I give my peace." It recalls the formal greeting familiar to our Lord and to be heard throughout the Near East today—"Peace be with you," as meaningless a phrase as our, "How do you do?" or "Goodbye!"—mere formalities implying neither a question nor a prayer. Thus the world gives its greetings.

Of a totally different quality are our Lord's words, "My peace I give unto you." It is a gift which the Christian has a right to claim, and in the strength of which he may meet every contingency. We would be vastly more effective in every walk of life, if we would take Jesus Christ at His word. Moreover, the fact and the evidence of Christian peace of mind are precisely what men and women about us need.

More still. Our Lord promises us, not only His serenity, but His joyousness. (St. John 15:11.) It is the completeness of joy; a fully joyous disposition, a contagious optimism which, while never denying or even minimizing the dreadful sin and misery which man has inflicted upon God's world, yet sees the whole creation as the object of divine redemption. The popularity of such cults as Christian Science surely indicates a widespread and profound longing for Christ's message of peace and joy; and it is to the shame of the Church that, through her neglect in proclaiming the fullness of her message, she has given opportunity to a sect which claims to meet a need while denying the very need upon which the message of the incarnate God is based.

This, then, is the message of God to the world through His Son, Jesus Christ—Life and immortality in Him—His peace—His joy; and I repeat that this message holds such infinite possibilities and such practical values for the individual, for society in all its relations, and for the world at large, that, having appropriated it, to refuse to propagate it, sounds the very depths of selfishness. As Christians, we are bound to pass it on to one other, and he to others,

and they to the waiting multitude, until "the whole earth shall be filled with the glory of God, as the waters cover the sea."

If we have successfully traced the progressive steps in God's revelation of Himself, culminating in the message of potential immortality and all which that implies through vital union with Jesus Christ, then we can understand, and possibly share, the enthusiasm with which the early Church started out on the fulfilment of her mission to the world.

It was the compelling urgency of this particular message which drove forth the Christians; and it is significant to find that whereas, prior to the Resurrection, they were uniformly called *disciples* (learners), after that great event they were known as *apostles* (sent). Obviously they were sent for a purpose, and that purpose is stated in those words of Christ which are the starting point of the whole Book of Acts—"Ye shall be witnesses unto me both in Jerusalem and . . . unto the uttermost part of the earth." (Acts 1:8.)

The word "witness" has two meanings—to see, and to bear testimony. In the passage quoted, both meanings are included. The Apostles were sent as those who could testify to an event and an experience. The event was the Resurrection; the experience was Jesus Christ, to Whom they were to bear witness. It was their testimony, as that of reliable witnesses, which was now needed to establish the truth beyond the range of any possible doubt and for all time.

By this time, one of them had killed himself, and only eleven remained. No reason is given why they

thought it necessary to choose a man to take the place of Judas Iscariot. But they did; and they further stated that the candidate need have only one qualification. He did not need to be a Jew, or devout, or bold, or learned; but he must be one who had been, all along, of their company; and, supremely, one who could give first-hand testimony regarding the fact of the Resurrection. (Acts 1:21-22.) That fact was of the utmost importance; it must not fail of establishment through lack of a single experienced witness. For it proved the claim to inherent, creative, indestructible life which Jesus had asserted. Also, the Resurrection was of vast significance to themselves; for, as St. Paul said afterwards, if the Resurrection were not a fact, then there could be no hope of immortality for any one, since to no one could Jesus fulfil His promise of eternal life if He did not Himself possess it inherently. (I Cor. 15:14-19.)

Filled, then, with the wonder of the actual Resurrection of their Master, the Apostles began at once to bear their testimony to that event; not, at first, the Kingdom; or what they later called "the Way," but only the Resurrection. For they had found the answer to one of the two distinctive and fundamental questions of the human mind—a question in face of which even Greek philosophy at its highest had been able to give no more than a hopeful guess—"*If a man die, shall he live again?*" To this profound question the Church could now answer with a jubilant affirmation, and the Apostles, eager in their new-found life, could not but proclaim the news to others. For, as we have already noted, the Resurrection was not an isolated event proving the divine and inherent

vitality of Jesus, the Son of God; but it was of immense significance to every human being who might, through contact with Him, receive His life and share His experience. In fact, St. Paul bases his whole argument for immortality, in the Christian sense, upon the fact of our Lord's Resurrection. (1 Cor. 15.) Therefore, no testimony could be too strong to establish what had been actually seen, and no event within the Apostles' experience could provide a more compelling motive to activity. (Phil. 3:10-11.)

And who was it whom they had seen? On one occasion they had said to their great Master, "Lord, show us the Father, and it sufficeth us." (St. John 14:8.) Not a seeing of God with their eyes; no Jew would have dreamed of such a thing; but some apprehension of God—His character, His being. Here they voiced that second fundamental question of all human thinking: *What is God like?* The immediate and ready answer must have puzzled them: "He that hath seen me hath seen the Father." Time passed, and I dare say the quietly astounding reply to their longing was quite forgotten. And then came the power of the Resurrection; and, after that, never a moment of doubt, as their minds ranged back over the three years of intimacy, receiving confirmation with every remembered incident of the divine love and mercifulness and purity and power which shone forth in the person, the character, and the teachings of Jesus. Now they knew what God was like; they had truly "seen" the Father. Not all at once, but gradually, this conviction came and found expression; first in their preaching as recorded in the ear-

lier chapters of the Acts; later, in their writings, especially those of St. John.

In reading the matchless prologue to his Gospel, we need not puzzle our minds over the Greek idea of the "Logos," or of the philosophical conception for which it may stand. It is sufficient that it is translated into English as "Word." Now, the words which I am writing at this moment are the expression of my thought; and I know of no other vehicle for my thought except words. I gather, therefore, that when St. John writes of the "Logos," he means God's thought expressed; and this is the very mind and essence of God. So he writes: "In the beginning was the Word, and the Word was with God, and the Word was God."

Presently, he speaks of "the Word made flesh"—the very being of God incarnate. And then we see that the person whom he has called the very expression of God's innermost thought is none other than his friend, Jesus of Nazareth, with whom he has spent three years of familiar intercourse, talking with Him, eating with Him, walking with Him along the familiar roads of Galilee, and noting His character as revealed in His deeds and words. "The Word was God," he concludes. Later still (I John 1:1) another phrase descriptive of Jesus occurs to his mind—"the Word of Life"—a most significant expression in connection with Jesus Christ and the message which we have been studying. "In him was life." "He that hath the Son, hath life."

In this assurance, the Apostles found the second compelling motive of their activity. Jesus Christ, God incarnate—life through Jesus Christ risen from

the dead—this was their two-fold message. Through the centuries, that message has come down to us, verified in the experience of countless Christians, lived for and died for, entrusted to us to pass on to others who, sorely perplexed and despairing, face the two instinctive questions to which Christ alone gives the answer.

When our own faith in the essential deity of our Lord and in the Resurrection, wavers—as at times it may—it is well to bear in mind both the positive evidence of the Evangelists, and also the evidence—negative, but none the less striking—that no great religious leader except Jesus ever claimed, or gave to his immediate followers the impression of, incarnate deity. Further, that of no other man who has ever lived, do reasonable men ask: Was he God? They may affirm it of Jesus Christ or they may deny; but, at least, they have always felt obliged to ask. We would do well to remember also that with us, as with the disciples, it is only personal experience of Jesus Christ which is convincing. "If any man willeth to do His will, he shall know." Or, as a great English scientist put it, after a temporary lapse into agnosticism, "The return to faith is not a matter of argument, but of finding a way and walking along it." It is quite certain that one who stedfastly walks the way with Jesus Christ is sure finally to recognize the true nature of his Companion.

Such an experience is not only convincing to ourselves, but it contains a compelling motive toward others. This is always the case with people of normal sympathies. You learn of a remedy for a pain from which you suffer; you try it and experience its

good effects; your instinct is to pass it on to another in similar need. You try some newly recommended food; you are delighted with it, and at once become a promoter. Evidently the force of your recommendation lies in your personal experience; a familiar advertisement is, "Ask the man who owns one." I recall once buying a patent cigar lighter. I tried it and discovered that it worked about three times out of five and that the slightest breath of wind blew it out. I wouldn't have given that lighter to my worst enemy. But if it had really met my need, the perplexing matter of Christmas presents would have been partially solved for that year. "Have you tried it yourself?" is the immediate question which you are asked. Hearsay convinces no one. "We have found: Come and see," was the instinctive method of our Lord's earliest disciples. "We *cannot but speak* the things that we have seen and heard," said St. Peter speaking the mind of the early Church. To St. Paul, the message was a "necessity" which his experience had laid upon him. (I Cor. 9:16.)

In the New Testament canon, the Acts of the Apostles follows the Gospel of the Son of God. That is the natural sequence. Because those who have learned by experience, are now ready to bear testimony; upon those who have been entrusted with an important message, there lies a responsibility; the possession of a new kind of life demands, and is proved by, a new activity. So the whole Book of Acts is a record of men conscious of a new life and proving it by their activity. It was a transforming life, through which moral cowards became bold, ignorant minds became enlightened, and the weak found themselves endowed

with power. They were stedfast in their new-found fellowship in Christ, they went everywhere preaching the word, they found in their Scriptures fresh confirmation of their new teaching. In prayer and Sacrament they found the source of spiritual power, in that power they ministered to men's bodily ills, with cheerfulness they gave themselves and all that they had in service to God and their neighbors. These men were aboundingly alive; they knew it; and we, reading their acts, are convinced that they were alive as never before. The change seems miraculous when we realize how profound it was, and yet in how brief a time it was brought about. It all occurred between the Feast of the Passover and the Day of Pentecost—less than two months.

We are altogether too apt to think of those early days when the Christian Church was born, as abnormal and portentous; and to imagine that there can be no such vitality and power now when the Church is approaching maturity. As a matter of fact, all analogy would seem to indicate precisely the reverse; for surely the grown man has a mind and a will and a power far beyond that of the child. Is it possible that we have lost the secret of that new life and peace and joy which gave motive and urgency to the message?

The secret, of course, is actual and conscious union with Jesus Christ. If we could imagine ourselves as somehow identified with Him, we would realize the possibility—indeed, more than the mere possibility—of reflecting His character, doing His works, and sharing in His experiences. What else did He mean by the parable of the Vine, or by His prediction of a

mighty power yet to be seen in the Church, or by His promise, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you"?

How real and productive such union with Him may be for every one of us, is emphasized in the Prayer Book. In the *Prayer of Humble Access* we are taught to ask that, through the act of Communion, "our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us." Again, in the *Prayer of Consecration* we ask that, through the worthy receiving of the Sacrament we may be made "one body with him, that he may dwell in us, and we in him." And, finally, at the close of the Office, we are taught to thank God for the assurance that, through the Sacrament, we have become "very members incorporate in the mystical body of thy Son"; and to pray that God will help us "to continue in that holy fellowship" and—mark this—to give evidence of our real membership by doing "all such good works as thou hast prepared for us to walk in."

Surely it would seem as if the Church had exhausted the English language in trying to impress upon us Churchmen that the whole object of the act of Communion is to unite us with Christ—not merely to make us more like Him, but actually to identify us with Him in mind and heart and will, so that we must share all His experiences and do as He did. If all this is not implied in the Book of Common Prayer, then words have no meaning.

Note that the Church is described as a "holy fellowship"—as a "body," implying a union of living

parts or members—hence, the communion of saints on earth and in heaven. Yet, we are constantly meeting people, sometimes even Christians, who boast that they are too "broadminded" to connect themselves with any Church, that they can worship best under God's open skies, and that their cathedral is a group of ancient pine trees. It is not impertinent to ask where such people are usually to be found, and what doing, of a Sunday morning. They miss the whole point and meaning of the Church, the essence of which is a common and vital fellowship for common worship and to fulfil a common task. A brick may be a more or less complete entity in itself, and may even be decorative; but the object for which it was made was not that it might be merely an individual brick, or even that it might be one in a loose pile of similar bricks. The brick was made for the purpose of being built into a structure to be used for a definite purpose.

One of our Bishops once gave the following illustration. A railway ticket which he was using had the destination printed on it, but consisted of a number of detachable coupons indicating parts of the journey. Together, these coupons made up the ticket, but each coupon bore the printed warning, "Not good if detached." The coupon detached ceased to be of any value in relation to the purpose of the whole ticket.

Now just as the coupons are of value only in connection with the ticket and are essential to the purpose of the ticket; and just as the objective of a brick is to become part of a building; and just as a member of a body is of no use if separate from the living body—as, for example, in the case of a branch in its

vine—so a person becomes a member of Christ in order to coöperate with all the other members in enabling the Church which is His Body, actively and energetically to proclaim her message of life, and to fulfil her mission in the whole world.

I said above that the men and women whose doings are recorded in the Book of Acts were conscious that they had become endowed with a new kind of life—call it spiritual life, if you will. This was not only the assurance of immortality hereafter, a matter not capable of demonstration; but it was a kind of life which showed definite and observable proofs then and there. They became increasingly active. This, of course, is the only proof or evidence of any kind of life. I see in the wake of an automobile a body lying on the road. To all appearances the man is dead. He may not be, however; and I hurry across to see. As I look at the seemingly dead body, I see the flutter of an eyelid; I put my hand over the heart, and feel a faint beat. Notwithstanding appearances, I know that the body at which I am looking is alive and not dead, because it shows signs, however faint, of activity. Activity is the test and evidence of physical life.

So also is activity the test and evidence of spiritual life. And for this reason, we know that those men of the Acts were actually possessors of what they called new life; not only because they so imagined, but because they showed it by what they did. By a similar test—and I know of no other reliable one—every so-called Christian can gauge the presence and the degree of spiritual life in himself. To no other fellow-Christian dare he apply the test; but in his own case, he must. Some of the evidences of life are an increasing

desire to know God and to be known of Him; some degree of consciousness of God; the use of prayer, of common worship, and of the Sacrament; pleasure in the study of the Bible; cheerful liberality; the fulfilment of duty toward God and our neighbor; the loving and hearty forgiveness of one who has done us an injury, the desire to share our experiences with others—these are fair tests of the presence of life. The evidence may not be very pronounced; it may be seen only in resort to prayer under the stress of emergency, in only occasional church-going, in giving as little as we decently can to promote the work of the Church; still, such evidence is a proof of some small degree of spiritual vitality, and proverbially—"While there's life there's hope."

We ought, however, constantly to ask ourselves whether the degree of vitality which we are showing really assures us that we are very members incorporate in the mystical Body of Christ, or furnishes to others any visible proof that we have had a vital experience of Jesus Christ, and are members of a truly apostolic Church. For we cannot too often recall the fact that if one member of a living body loses its vitality, no matter how small and insignificant the member be, the life of the whole body is affected. Thus if a single cell of the tissues at the tip of my smallest finger dies, its death presently involves other cells, the infection spreads, and if I am wise I consult a doctor; because I know that what has happened is that one microscopic member of my body has ceased to perform its function in coöperation with its countless fellow members, and the result may be disastrous to my corporate health. So when, through the Sacra-

ments, we are united with the living Body of Christ as members, it is of the utmost importance that we continue in that holy fellowship; and such continuance we can prove satisfactorily only by our active share in the corporate activity of the fellowship—by doing all such good works as are prepared for us. Hence the need of the diligent practice of all the means of grace, and especially of frequent Communions to renew our union with Christ, lest the powers of evil, working through temptation, succeed in their untiring efforts to pry us loose from the Body. Hence, too, the need of constant activity on behalf of others. In the familiar *Deus misereatur*, we pray that God will be merciful to us and bless us; but our only justification for imploring God's mercy is that through our activity, His way may be known upon earth, His saving health among all nations. And in the case of our Lord, it was for the sake of others that He kept Himself holy. (St. John 17:19.)

There is a tendency to forget this aspect of the matter, and to imagine that all that a parish needs to fulfil its mission is group-organization, a program of activities, and a personal canvass on behalf of a fixed budget. And it is perfectly true that such a machine will work and will "produce the goods." But, as Dr. John R. Mott once said, "We are producing Christian activities more rapidly than we are producing Christian experience"; and the result is that, every year, the machine has to be brought out again, re-assembled, supplied with all the latest devices, and set to work. If the parish were composed of members conscious of a vivid personal experience of Jesus Christ and His Church, that experience would

provide a compelling and permanent incentive, to which parish organization would be merely an adjunct, useful as a practical method of fulfilling and extending the experience.

The function of the parish, then, is to minister the sacramental life of the Church to every member, young and old; and this, not as an end in itself, but in order that, through the evident life and activity of every member, the whole body of the Church may be governed and sanctified, thus enabling her to bear witness to the Person of Jesus Christ, and in the power of new life from Him to carry throughout the world, near and far, the message of life and peace and joy. (cf. the Collect, First Sunday after the Epiphany.)

## CHAPTER III

IF the message brought to the world by Jesus Christ and entrusted by Him to His Church and to every member of it, really has any such content as we have here ascribed to it, it surely must have a supreme and practical value, not only for the life to come but for the life that now is.

The realization of immortality as a possible present possession and the consequent freedom from apprehension regarding so-called death; constant serenity under all circumstances; a dauntless joyousness of temperament—these are qualities which if they could become general, would vastly increase the efficiency of life. The housewife, the business man, the surgeon, would all do their varied duties better as Christians than as non-Christians.

The trouble is that it is difficult to prove such a statement because there are, unfortunately, so few Christians who serve as good illustrations. The reason why so many people reverence Jesus Christ but have no use for the Church may be due in part to their ignorance of the Church, but more generally, I think, to the plain fact that the Church doesn't look or act like Christ. And this, in turn, is true because you and I, as members of the Church, give no very arresting evidence of the fact. We Church people are too likely to forget that many of our acquaintances draw all their conclusions as to the nature of the Church and the kind of character which the Church produces, from watching us; and it is un-

doubtedly true that such people often have instinctively a higher ideal of what Christian conduct should be than have Christians themselves. They look to us to fulfil their ideals, and when we fall short, their esteem for the Church is correspondingly lowered. There is every reason for the Churchman, above all others, to heed the popular injunction, "Watch your step."

If there were, in every Christian, the evident sense of assurance and quietude which produces, to say the least, efficiency, and if every Christian showed an arresting quality of honesty and righteousness guiding every act of his business or professional life, there would be an instant and general demand for it, and real estate in the neighborhood would experience a boom. It is not the printed advertisements of a particular motor car which make a man sell his old one and buy it, but the sight of how the car works on a rough road and up a steep hill. Incidentally, it might also be noted that were the manufacturer to hear of a community in which motor cars were unknown, he would jump at the opportunity to create a demand. This he would do, not by talk, but simply by the example of a car in action. Presently every waggoner and wheelbarrow-pusher would want a car.

Throughout the modern world, and especially—so far as each of us Christians is concerned—in our own particular community, there does exist an insistent demand for just what the message of Christ can bring—a demand the more pathetic because there is something so obviously lacking and yet such vagueness as to what is needed and how it can be secured. Men are keen to know the whence and how of the Christian

character and life when once they see it. Where did you get it? How can I get it? Such questions, expressed or unexpressed, come to us Christians from every quarter. Fortunately, the Church is able to give the answer, not in stock phrases which are so apt to degenerate into cant, but through simple and explicit directions and advice.

We have already discussed the parallelism between physical life and spiritual life. We have seen that so far as the origin of life is concerned no one, whether scientist or theologian, can give any explanation more definite than, "In the beginning God." But as regards the process of life we know a good deal. Thus, for example, we have learned through the researches of biologists that all physical life comes from antecedent life—that lifeless matter cannot, of itself, become less and less dead until it comes to life. Most of us fail to realize how comparatively new is this dogma of science or how important a bearing it has.

Hardly more than sixty years ago, biologists were practically unanimous in asserting that the origin of physical life was through the agency of minute atoms of dead, organic or inorganic matter. Given the proper conditions of warmth, moisture, etc., these dead particles became endowed with life. This was known as the theory of "spontaneous generation." About the year 1860, the French scientist, Pasteur, having reason to doubt this accepted theory, undertook a series of classical experiments which in the end served to discredit the whole theory of spontaneous generation and to establish the now universally accepted dictum that a living organism derives its life only from a similar living organism, and that this

stream of life has proceeded continuously from the beginning, ever evolving in more and more complete forms.

If this be true of physical life, we should be able to find in it an analogy with spiritual life. Are we to assume that mortal man, with nothing added to his essential mortality, may yet grow into that quality of life which we call eternal because of its values; or are we to conclude that spiritual life is something added, the gift of God, received in direct descent from the ever-living Son of God? If the latter, then the theory of spontaneous generation has no more place in the process of spiritual life than it has in that of physical life. As in the origin of physical life God intervened with an act of creation, so in the origin of spiritual life again He intervenes with an act of re-creation. "He that hath the Son hath life, and he that hath not the Son of God hath not life." I think one may safely assert that nowhere in the New Testament is it taught that man, as such, is an immortal being. In order to become "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," something must be added to the life which he now possesses. How this added gift of God comes, seems to be quite plain; and again we are justified by our Lord Himself in seeking an analogy on the plane of physical life.

Even before its birth, a child undoubtedly has a spark of life inherited from its parents. But as compared with its possibilities after birth, the life before birth is hardly worthy of the name; for the unborn child, even though it may be said to have personality, certainly has no individuality, or independent ex-

istence, or assurance of development. To attain these, it is absolutely obliged to be born. Only through the process of birth can the child become a living being in any practical sense of the word.

There is nothing surprising, then, in the statement of Jesus Christ to Nicodemus, and applied to every human being. It is a very well-considered and solemn statement. "Verily, verily, I say unto thee, except a man be born again (or, from above), he cannot see the Kingdom of God." We must conclude that just as the unborn child must pass through the process of birth in order to develop further and to realize the possibilities of individual and corporate life, so must every human being pass through a process of re-birth in order to attain a still higher phase of life worthy of citizenship in the eternal Kingdom of God. And this is possible for all men; in which fact lies the hope of humanity and the limitless opportunity of the Church.

As to the manner of the new birth, Jesus is quite as explicit. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." As to the necessity of such a re-birth, as the theologians call it, re-generation, St. John leaves no room for doubt. His comment is that it is supernatural and that it adds something to what man has by nature. (St. John 1:12.) If his statement be of any value at all, it surely implies that whereas man is not by nature a child of God, he has the power or privilege of becoming so. This is quite in harmony with the teaching of the Epistles. (cf. I John 1:3; Rom. 8:14-17; 9:8; Phil. 2:15.) It is also in line with the sharp

distinction drawn by our Lord Himself between natural birth and spiritual birth (St. John 3:6-7), and with His characterization of the two contrasted spheres of being. (St. Luke 20:34, 36.) It is most important, then, in view of possible inquiries as to how we ourselves have received the new life, that we should consider carefully what Jesus meant by being "born of water and of the Spirit."

The method of arguing from a single text of Scripture is a dangerous one. I would not, therefore, lay too much stress on even our Lord's own statement. But it receives added force when we find that it is followed by a command of universal application given to His Church. "Go," He says; "make disciples of all nations . . . baptizing them." (St. Mat. 28:19.) And again, "He that believeth and is baptized shall be saved." (St. Mark 16:16.) Moreover, the Apostles understood this as a command, and observed it. Whenever converts were made, they were at once baptized. (Acts 2:37-38; 8; 12:35-38; 10:47.) Finally, there is the striking fact that from that early period until now, throughout the whole of Christendom, the Church has always regarded Baptism as an actual re-birth, as the initial step to complete sonship in God's family and to citizenship in His Kingdom.

The necessity of this—I mean, the natural necessity—has its parallel in the plain facts of life. The biologist knows well that, while the general course of racial evolution is upward from the simple cell to the complex organism, from the less developed to the highly developed, yet the individual organism shows everywhere a tendency to fall back. It is liable to

"reversion to type." And the higher the attainment, the swifter the fall. Let a Baldwin apple tree remain uncared for, and it ultimately reverts to the original wild type. Let a dog run wild, and it becomes more and more wolf-like. Isolate a man on a desert island, and it takes a Robinson Crusoe to remain even half civilized. Every horticulturist knows that it is only by increasing effort, by careful selection and breeding, by the utmost care, that he can maintain the standard of his highly cultivated plant. It seems as if there were, in the individual, an inherent tendency to revert; as if it were existing under conditions which made reversion to type natural, and advance or even stability dependent on a new nature and untiring effort. Should one not suspect a similar tendency in the spiritual realm?

The New Testament is full of warnings against precisely this inherent tendency; and the Book of Common Prayer distinctly recognizes it. In the Exhortation at the opening of the Office of the Ministration of Public Baptism, the fact back of the Sacrament is stated to be that "all men are conceived and born in sin." I recall the case of a young priest fresh from the seminary who, in administering Baptism for the first time, omitted these words. When asked why he did so, he made the amazing statement he was unable to believe that the marriage relation was, in itself, a sinful one. Would it have helped him to read "into" in place of "in"? Possibly. At any rate, one must be lacking in self-knowledge, as well as unobservant, if he fails to see how easily and naturally every one of us falls into sin. We are indeed born into and under, a tendency to revert to type spiritually as well as physically—a

tendency which only a re-birth and constant struggle and care can, in any measure, overcome. And it is to this end that a child is baptized and endowed with a new nature and a new relationship toward God, the source of power. The Exhortation states a scientific fact which is none the less exact because it occurs in the Prayer Book.

The question of how this tendency to revert to type became inherent in nature, especially in human nature, would lead us far afield into the general subject of the origin of evil. It is sufficient for our purpose, however, merely to point out the tendency, and to note its evident connection with what the theologians call *original sin.* (See Appendix, Note B, p. 173.) To counteract this tendency, the Church gives us Baptism whereby God implants in us a new nature and adopts us into His family. It is surely by a right instinct that we place the font of Baptism, not in the nave of our churches and certainly not near the sanctuary, but at the door near the entrance to the church.

If we have succeeded in realizing the significance which the Church universal has always attached to Baptism as the introduction to the new life, we shall never again fall into the common error of speaking of a baptized person as "joining the Church" later in life. This is as illogical as it is un-scriptural. Nor will we regard that great Sacrament of Birth as a mere pleasing social function proper for respectable Church people to observe—an opportunity for "naming the baby" and giving it a silver cup. Rather will it be seen as the most momentous event in life, for time and for eternity. It matters comparatively

little how or when a person is born into mortal existence; it matters everlastingly how and when he is re-born into life eternal. Yet, for a thousand Christians who know and celebrate their annual "birthdays," I doubt if there is one who remembers or regards the date of his Baptism. It is a striking comment on our enslavement to material things, and our blindness to reality.

I fancy, too, that most of our immigrant citizens are sufficiently aware of the advantages of their newfound citizenship to remember the date of their naturalization. And here again we have an interesting parallel. For just as naturalization to citizenship in the United States demands, first, renouncing of all previous allegiances, and secondly, a pledge of allegiance to the country of adoption, so Baptism requires the person to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh"—this first; and then a solemn vow "to continue Christ's faithful soldier and servant unto his life's end."

This is certainly a most strenuous task to set before any one; for loyal intelligent citizenship involves so great an exercise of mind and will in action that few seem willing to take the burden of responsibility; while the primary task of a soldier or a servant is not to fight or to serve, but to obey. Fighting, except by order, is apt to produce nothing but disorder; service apart from obedience, is no service at all.

No wonder, then, that the Church not only places the utmost emphasis upon this Sacrament of Birth, as "generally necessary to salvation," but hedges it about with every precaution! Thus, while she permits

only a Bishop or a priest to celebrate the Holy Communion, the Sacrament of Growth, even a lay person may, in case of necessity, baptize. It is as if the Church regarded Baptism as of so essential a nature that she will not take the risk of its omission under any circumstances. Moreover, when a person is baptized, the Church implies the need of sponsors even though the person be a child and its parents be present; and she further specifies the duty of sponsors to see that the child is religiously and intelligently brought up as a Churchman, growing normally, steadily, and vigorously in the Christian life, so that there may be no lapse in the future and no need for that utterly abnormal experience commonly known as "conversion."

It would be well for the Church, and she would hold her children more successfully, if sponsors would come to a definite understanding with the parents beforehand and take their responsibility with the utmost seriousness after the example of an old lady whom I once had the honor of meeting. During the latter forty-five years of her life, she had amassed a family of one hundred and eight Godchildren; they were scattered all over the United States; she kept in touch with every one of them by a visit or a letter once a month; and every single one of them had continued, from the beginning, active in Church work. Although this old New England woman had rarely been outside the State of Massachusetts, she was one of the most effective missionaries I have ever known.

If this initial Sacrament of the new birth is really necessary, what are we to say of those devout souls who, during all the ages before the coming of Christ,

were earnest seekers after God? How about the multitudes in Asia and Africa who, even in our day, have never heard of Christ? How about unbaptized children? Here is abundant opportunity for aimless and futile discussion. But it hardly seems worth while for a Christian to trouble himself about such questions. Our experience of the love and wisdom and power of God is sufficient assurance that, from the very beginning and everywhere, He must have provided some means whereby those who sought might find. Always there must be countless ways in which He brings souls into His Kingdom. What they may be, I haven't the faintest idea; but when our Lord says "Teach, Baptize," I do not speculate, I obey. As to the unbaptized—for their present condition I have an overwhelming responsibility; but for their future, none. "What is that to thee, follow thou Me."*

Concerning other possible ways of entrance into the Kingdom of God—and they may be countless—I have no assurance, but of the way by Baptism I am fully assured by the word of Christ Himself, by the example of His followers, and by the practice of the whole Church through all time. Let me illustrate.

If I want to get to Boston from New York, there are various ways of doing so. I might walk, with the chance of losing my way; or I might waste time by

* On the assumption that only members of the Church can ultimately be saved, the Roman Church endeavors to solve the problem of the unbaptized by coining the phrase "the soul of the Church" to include them. The Protestants attempt to meet the case on the theory of an invisible and indeterminable Church. Neither of these solutions seems to be scriptural. The love and mercy of God is the sufficient basis of our hope for all earnest souls.

using a horse; or I might at some risk take a car or an airplane; I might go by boat; I could even swim. There are many means of making the journey. But there happen to be two firm steel rails which were laid down purposely to enable me and others like me to get to Boston quickly and safely; the train runs on those rails for the very purpose of taking us there. When I arrive, I shall doubtless meet many people whom I knew in New York but who were not on the train. I shall be delighted to see them, but my first question will be, how did you get here? The answers will be interesting. So the Church provides Baptism as the normal means of entrance into the Kingdom of God, as the first step in the new life; and when some puzzled soul is plainly in search of that new life, the evidences of which he sees in us, to his question, what shall I do? we can only reply, repent and be baptized.

And the next essential step? To become "born of the Spirit" says our Lord; and though we may have been taught that this implies the Sacrament of Confirmation, let us again not accept this too readily. Back of the mere rite, lies a profound change of character, made possible by Baptism, but made evident in a holy and consistent life which St. Paul defines as a character illustrative of the character of God the Holy Spirit. (Gal. 5:22.)

Even the most inexperienced Christian knows how extremely difficult it is to develop such a character. Indeed, it requires a supernatural power. As Bishop Gore has pointed out, no virtue is worthy of being called *Christian* unless it is one the practice of which requires a more than natural motive and power.

Thus, for example, to love one's friends is easy because natural. Any one can do it. But really to love one who has deeply wronged us, and to show that we do, is exceedingly difficult because it is unnatural or, as we say, contrary to nature. And it is precisely this supernatural power which Christianity gives and which differentiates it from all lesser forms of religion. Many religious leaders have taught lofty precepts, in some instances comparable with those of Jesus Christ; but one has only to examine the actual fate of those precepts to realize the lack of any power capable of enabling fulfilment.

It is well to remember that this is the meaning and object of Confirmation. For to *confirm* is to *make more firm*, to *add strength*, to *fortify*. Not that the Holy Spirit does not come to us in the Sacrament of Baptism, He does, as the Giver of life. But in Confirmation He comes to sanctify and to give active power.

If we would know the normal and divine method, it is only necessary to turn again to the Book of Acts. In the eighth chapter, we read that Philip, the deacon, goes down to Samaria where the ground has already been prepared for the Gospel. Here he wins and baptizes many converts. He knows that the gift of the Holy Spirit should now follow, but he makes no attempt to bring this about. The journey to or from Jerusalem involved much time and trouble. The case was urgent. But Philip knew that he had no authority in so important a matter, and the Apostles in Jerusalem knew it. Everything was at a standstill until Peter and John could make the journey; and, on their arrival, lay their hands on the baptized

converts who, thereupon, received the Holy Spirit in a form which even the sorcerer, Simon, recognized as *power*. Thus, in the infant Church, the act of Confirmation by the laying on of hands by the Apostles, followed and completed the act of Baptism by the deacon, Philip. So it has ever been in the greater part of Christendom and in the case of all those parts of the Church which have retained their apostolic continuity from the beginning. The Anglican Church provides that, in the case of a child, an opportunity for instruction shall intervene between Baptism and Confirmation.* In common practice, this interval is unduly prolonged, thereby weakening the impression of continuity which the Sacrament, as a progressive whole, should convey. The Eastern Orthodox Church goes to the other extreme, and provides that even infant Baptism shall immediately be followed by Confirmation and the administration of the Bread and Wine. With the improved methods of teaching in our Church Schools, it ought to be possible, in the normal course of things, to bring much younger children to Confirmation, and thus impress upon them the natural continuity and process of God's gifts to them at a time when their minds are peculiarly open to impressions and while the more advanced instruction in the Church School is still ahead of them.

Baptism—Confirmation—these are our answer to the person who, observant of the effect produced in

* Unless, as is not always the case, an adult candidate for Baptism has received a thorough grounding in the Faith of the Church, it would seem to be even more essential than in the case of a child, that ample time for reading and study should be required before he is confirmed and admitted to Holy Communion.

us by the new life, has a keen desire to share it, but has never known how. It was the answer of the early Church; nothing has ever been found to take its place. "What shall we do?" "Repent and be baptized every one of you." "Then laid they their hands on them, and they received the Holy Spirit."

To one who reads carefully the Book of Acts and the Epistles there appear some facts which are puzzling because of their seeming irregularity. Thus, for example, the gift of the Spirit on the Day of Pentecost is recorded as a startling event altogether dissociated from Baptism; at first, converts are baptized "into the name of Jesus Christ" (Acts 2:38) or "of the Lord Jesus" (Acts 8:16) rather than into the name of the Trinity as has been the case ever since. On some occasions there is no record of the gift of the Holy Spirit to the baptized (Acts 2:38 ff.), in other instances the free Spirit comes upon converts before they are baptized. (Acts 1:44-48.) For a long time the office of a presbyter (elder) and of a Bishop (overseer) seem to be one and the same, and the terms are interchangeable.

Such facts are confusing until one realizes the Church as a living organism born into the world on that far-distant Whitsunday; endowed, it is true, with a vigorous life, but with faculties not yet coördinated. Any one familiar with a baby's behavior sees the same thing. Though complete in itself, it is still undeveloped and is by no means sure of the office of its respective members; its motions are awkward, and when it wants to put its hand in its mouth it is quite as likely to find its foot there instead. When the effort to speak begins, the words and phrases are

simple, vague, and intelligible only to persons whose language is developed. So with the infant Church. Not until she begins to come to maturity at a period later than that recorded in the New Testament, do we find her with a fully-developed speech in which to express her formulas and her faith; and with her members each fulfilling its proper function and coördinated in one living and active whole. Surely, those who base their convictions regarding the Faith and Order of the Church, exclusively on those features observable in the New Testament, render themselves liable to very serious misconceptions. They are looking at an immature child, and imagining that they see in it just what a full-grown man should be. This, I think, accounts in part for much of the prevailing sectarianism in Christendom. Quite recently, I heard an eminent Presbyterian minister state that the Church of the Book of Acts was "in a state of fluidity," and proceed to argue therefrom that the Church of today should likewise be "fluid" in matters of Faith and Order. He missed the point that whatever else a living and developing body may be in infancy, it certainly cannot be fluid.

Having in mind our Lord's sanctions and commands regarding the Sacraments; the universal practice of the Church; and our own experience as members of Christ, children of God, and inheritors of the Kingdom of heaven, it is difficult to account for the apathy and indifference of the average run of Christians toward those who might be, but are not yet, sharers in the inestimable benefits of the Church's life. It may be that their own experience has been so shallow or formal that it provides no stimulus to

activity; that they have nothing which they consider as worth sharing; that their parish is regarded by them as a complete entity existing solely for its own sake. Toward such, one can only feel pity; they are endangering their own souls. There is something startling about the thirty-third chapter of the Book of Ezekiel, with its stern denunciations; but, after all, it is a typically Old Testament view. To the Christian, the incentive is not so much the dread of what may result from shirking responsibility; nor is it nowadays anxiety over the fate of the heathen, notwithstanding the hymn about "peril of perdition"; rather is it a realization of the fact previously stated that "he who has what the world lacks is debtor to the world," and the intense desire to share with some one else the joyous sense of the knowledge of God, of the blessed communion of saints, of the practical solution of life's problems, of following the way of Christ.

In such a connection one recalls the words of the Prayer Book: "Baptism doth represent to us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him."

If there is one word which sums up His whole earthly life and activity it is the great word "missionary." As a child and a young man in Nazareth we know of His devotion to home, His obedience, His studiousness, His popularity. Who can think of Him as other than joyous and lovable and deeply religious—He who increased in favor with God and men? (St. Luke 2:52.) What a dignity He gave to manual labor, and with what honesty He must have done His carpentry! One cannot overestimate the force of such a character, or its influence on the community.

The moment the call comes, He leaves home and begins the three years of His active ministry up and down the plains and hills of Palestine, preaching the Kingdom, healing the sick, teaching, gathering devoted followers and giving them a mission, ministering alike to rich and poor, loving the open country passionately yet heeding the call of cities, oblivious of race and creed, pressing on without haste and without rest, until at last—seeming years older than His age—He is able to say of His earthly work—"It is finished." Three short years only! A brief period, truly; but marked by such devotion and activity toward God's business that it stands out as the most momentous in all human history. And our profession in Baptism implies following His example and being made like unto Him.

Note well that if we are members of Christ's Body, it is only through us that the work of the Church can be done. Except on one occasion, when He rode into Jerusalem, it was His own members, and only those, by means of which He accomplished His ends. He travelled on His own feet, He listened with His own ears, saw with His own eyes, spoke with His own lips, blessed with His own hands. Apart from His members He did nothing; they were essential to His mission. They are no less essential now. And the work that He so did on earth was worth doing. It was of such significance for all time that He could finally say of it, for all time, that it was finished. There must have been satisfaction in that. I recall one of our Bishops saying that what often impressed him was that so many people seemed to be busy over affairs regarding which it could only be said that it would make not the slightest difference to any one

whether they were ever finished or not; and he added that there were two test questions—Is the work with which I am busied worth finishing; if so, am I doing my utmost to finish it?

The members of Christ's Body—the Church, have then, a very definite missionary responsibility. Without them, the Church's mission cannot be fulfilled. And this applies to every member. I once asked a group of Church people how many of them were members of the Domestic and Foreign Missionary Society of the Episcopal Church; there was a dead silence. I then asked how many were baptized; every hand went up. Not one of those people knew that the Canons of this Church state that every one of her members is, by the terms of his Baptism, a declared missionary. That the average Churchman is so indifferent to his profession as a Christian is, I think, partly because he knows little about what the Church is doing throughout the world; but chiefly because his membership in the Church is a purely formal matter and he is not inclined to take the Sacraments very seriously. In fact, there is a pretty general tendency on the part of lay people to regard the Sacraments as a sort of magical rite by which, possibly, something is done once for all and the recipient requires nothing further. There could hardly be a more harmful theory.

Just as a new-born baby has certain requirements lest its life be stunted or lost, so the re-born soul has requirements. Here again we can see an analogy. Physical birth has nothing magical about it. No one is such a fool as to think that, once the baby is born, life is assured and no further attention need be paid

to it. On the contrary, life is known to be an exceedingly precarious possession and hence the baby is surrounded with all possible care and protection; at every point, its life is guarded by parents and friends; at the first sign of illness the most skillful doctor is sent for; as it grows, it is subjected to conditions which will make its body strong and resistant; above all, at every stage from the very beginning, its food is a matter of the greatest concern because it must be suitable, properly prepared, and regularly given. We are so wise and careful about our children's physical life; so utterly improvident about their spiritual life!

When, therefore, we have succeeded in bringing a person to Baptism, that is only a beginning. He must be led to realize the meaning of his re-birth, the solemnity of his vows, the responsibilities of his profession. Above all, he must be taught to pray, to use the Bible intelligently, to practice the presence of God, to join in common worship—all of these being the growing soul's natural food, he must realize the necessity, for his soul's health, of taking the forms of food suitable to time and occasion, of being sure that they are properly prepared, and of taking them regularly at stated times. This, of course, applies especially to the Holy Communion, the soul's most perfect food.

All this implies hunger; and I am quite sure that if we were as alert to observe the symptoms of soul-hunger as we are to feel the increasing symptoms of physical hunger—discomfort, emptiness, weakness, numbness, unconsciousness and death—we would, in the former case as in the latter, diligently seek food.

It may be of help to think of another analogy bearing upon the real presence of our Lord in the great

Sacrament of His Body and Blood. I hold in my hand a five dollar bill—an oblong bit of paper, of no intrinsic value. But it is inscribed with certain words and pictures, and I am told that the inscription gives it a definite value, on the strength of which I can go into any shop and purchase five dollars worth of goods. Being a skillful engraver, I am entranced with the idea, and proceed to furnish myself with a number of such pieces of paper. But to my chagrin, when I attempt to use my bills, I am arrested; and when I ask why my copies haven't all the validity of the original, I am told that it is because the original note was issued by the authority of the people of the United States exercised through the Treasury Department. Further, I discover that the authority to print the note and thus express its value was deputed to a certain office; and, finally, that the printing of this actual note was done by one man in virtue of authority handed down to him individually from the whole body of the nation. That is one point. Secondly, it is pointed out to me that what really makes this piece of paper worth five dollars is that, back of it, there are five dollars in gold in the Treasury. Not any five specific gold dollars, but far more than that. All the gold deposits in the United States Treasury guarantee that note. What has happened? Have five actual golden dollars been beaten out to the thinness of a piece of paper and then printed; and is what I hold in my hand, not really paper, but gold leaf? Obviously not. Yet "to all intents and purposes," as we say, the paper is now as good as gold; that is, with the intent for which it was issued, and for the purpose for which it is to be used, it is "as good as gold,"

because in it is the real presence of the whole wealth of the nation. So this treasury note, printed at a definite moment of time, by an individual acting under authority, guaranteed as to its value by the solemn promise of the United States of America backed by all the wealth of the nation, is now in my possession for use, as gold, with an accepted gold value. We might contrast with this Treasury note, my personal bank cheque. Evidently there is a difference; for my cheque implies no authoritative obligation for payment, it need not be accepted anywhere, and its value depends entirely on my personal word and the amount of my individual bank balance as it actually is, not as I imagine it to be. It is hardly necessary, I think, to dwell further on the nature and validity of the Blessed Sacrament—or, indeed of all sacraments, in the view of the whole Anglican Church.

To sum up, then, the mission of the Church is:

To proclaim to all the world the possibility of new life through the living Christ;

To vitalize her members through union with Him;

To send them forth with a message of possible sonship toward God and citizenship in His Kingdom;

To offer to all, membership through the Sacraments;

To care for and nourish the new-born souls; and

To build them up in the Church "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." According to that measure is the responsibility of every parish in the Church.

## CHAPTER IV

ST. JOHN tells us that Christ was the true Light which, coming into a dark world, lighteth every man; that in Him was Life, and that to all who receive Him He gives the privilege of becoming sons of God. Jesus Himself says that the new relationship of man to God is brought about and established through re-birth into a new nature; and, as we read the New Testament, we note that the re-born are gradually being gathered together, not as individuals or in any haphazard fashion, but as living members united together in a living organism which demonstrates its life by its one-ness, its holiness, its continuity, and its activity. The living body is called the Church; and so unique are its qualities, its functions, and its destiny, that St. Paul, at a loss for a descriptive term based on anything within the range of human experience previously, has to speak of it as "a new creation." (Gal. 6:15. cf. also II Cor. 5:17.)

This characterization of the Church is very striking if we think of it in connection with the literal meaning of our Lord's word "born again." The Greek word means "born *from above*," and is the same which John the Baptist applies to Jesus: "He that cometh *from above*."

Now this principle of birth or re-birth *from above* prevails throughout the whole realm of Nature. The Kingdom of the inorganic, the vegetable kingdom, the animal kingdom, the kingdom of man—all these form an ascending scale of orders, none of which is able of

itself to take on the higher nature of the one above it, but must be drawn upward through the stooping down, as it were, of the higher, whereby the nature of the lower order becomes transformed into the nature of the higher. Thus the vegetable reaches down into the soil and transmutes the inorganic particles into the vegetable nature; the animal, in turn, stoops to the vegetable and by absorbing it changes its nature, and imparts to it the animal nature; man takes the animal flesh and makes it human. It is a crude and imperfect illustration, but it may serve to emphasize the principle of "born from above."

But why should the process stop with man, and his mortal human nature? Infinitely above him, it is true, but still in the ascending series—the beginning and the ending of all—is God. Why should it be unreasonable to suppose that He too must stoop to partake of human nature in order to change it into the divine? Not otherwise, and surely not by any effort of his own, can man rise out of his mortal nature, any more than the plant can, by its own effort, rise up and share the animal nature. But if God were to humble Himself to humanity, then indeed could man come to share the divine nature, and the ascending sequence from the lowest kingdom of creation to God Himself would be complete and logical.

Precisely this has occurred; for, in the Incarnation, He who was from the beginning the very essence of God, humbled Himself and was made in the likeness of men so that we might become partakers of the divine nature and realize our privilege of becoming sons of God. (Phil. 2:6-7; II Peter 1:3-4; St. John 1:12-13.) Creation and the ascent of man are, alike, an insoluble

riddle without the Incarnation; with it, Redemption takes its place in the ordered plan of the whole universe.

Had Jesus been merely the most perfect type of human being that ever lived, there would still have remained an immeasurable gap between the human nature below and the divine nature above; but because He was very God of very God, His incarnation bridged the gulf, and it became possible thenceforth for man to be re-born into the nature of God. So came a new order of created beings, neither angels nor men, but a new creation—a Kingdom of the baptized—the Kingdom of heaven—the Church of the living God. And into this new creation we Christians have been brought.

It becomes us then to fulfil strenuously every demand of our new nature and to manifest actively the new life. For just as there is a very real and constant danger implied in the common expression that a man has "made a beast of himself," or that a Christian "falls into sin," or that a certain animal has fallen to the low estate of "a mere vegetative parasite," so, there still remains, even for a Christian, the possibility of a more than temporary relapse into the condition of mere man—a spiritual reversion to type. Our Lord warns us that the last state of such is worse than the first. (St. Mat. 12:45.)

But, on the other hand, there is the glorious fact, that if we Christians remain true to our high calling, grounded and settled in the Faith, firm in our union with Christ, living consistently with our profession, then we also can reach down into the wandering, groping mass of human beings about us, and, in coöpera-

tion with the whole Body of Christ, through His appointed means, raise them one by one to share with us the fellowship of the new creation.

It becomes then, the Christian's duty and highest privilege to seek out the unbaptized and to bring them to Baptism; to lead the baptized into the way of Confirmation; to teach the confirmed the value of the Holy Communion and the other means of grace; to stimulate them to activity in all good works; and finally, by prayer and liberal giving, to enable the Church to fulfil a similar mission to all mankind.

Now, I am fully aware of the fact that, to very many Christians, such a view of God's ways and methods with men seems mechanical, materialistic, narrow, exclusive, and subversive of the freedom of God's Holy Spirit. I am quite prepared to grant all this, provided we are sure just what we mean by "mechanical," etc. If we mean by it some outward and visible means in a process, Baptism is as mechanical as a gate. Water, bread, and wine are as truly material as are the colored clays and the oil which a Raphael smears on a cotton cloth in producing the Sistine Madonna. The way is as narrow as a strait road through a morass; the goal is exclusive as is a sheep-fold. The whole process implies a God of law and order, self-limited as to means, revealing the inward and spiritual through the outward and visible, utilizing the simplest of materials as the vehicles of His divinest spiritual gifts.

If this appear subversive of God's freedom of action, let us remember that the immeasurable value of electrical energy appears only when it is conducted through a wire, and that steam becomes useful as

power only when it is confined and subjected to the law governing the expansion of gases. To attribute to God the freedom of "doing whatever He likes" as we too often say of our own imagined freedom, is to place Him outside the domain of law and order. It is man's false conception of the so-called free workings of the Holy Spirit which has led to such eccentric vagaries as those of the Holy Rollers and similar cults.

On the other hand, it cannot be too strongly emphasized that to limit the boundless and fathomless gifts of the Holy Spirit to those channels through which they flow and have ever flowed in the greater part of the Christian Church, or even to limit them to the Church at all, is to skirt the edge of unforgivable sin. It is not the function of Churchmen to judge or to determine; but it is their duty to follow and obey. The Church's way is the revealed way of safety, sanity, and efficacy.

All that we have been talking about in this book is commonly called *The Gospel*, and the meaning of "gospel" is *Good News*. We use the term carelessly and apply it to all sorts of propaganda; we talk about the social *gospel*, the *gospel* of health, the *gospel* of higher education and so on. But really there is only one Gospel—the Good News of Jesus Christ; and when we apply it as above, we ought only to mean that the principles of the Gospel are applicable to social relations, to physical well-being, to education; and that it is the business of Christians to see to it that the Gospel be so applied. Let us consider this word in its actual meaning.

*Good News.* What we mean by *news* is obviously something which is new to us, which we have never heard before. This is somewhat startling; for on this basis no Christians and comparatively few citizens of any so-called Christian country have ever heard or can ever hear the Gospel. And this is true. We may get new light on the Gospel, we may learn more about its implications, we may apply it with increasing zeal, we may share it; but we can never hear it *as news*.

To this strange yet patent fact is due, I think, much of the apathy of Christians toward the missionary vocation of the Church. When we go out of church on a Sunday morning we are not conscious of having heard any news. To most of us the Service, and possibly the sermon as well, was a matter of routine, the mere familiarity of which deprived it of any very startling element even if it was not rather conducive to sleep. The seat was comfortable, we had an opportunity to repeat what we ought to believe, we heard a man praying in terms so familiar that they simply went in at one ear and out at the other without a stop in between, we said *Amen* ten or eleven times, parts of the Bible were read, we listened to a sacred concert and couldn't even clap our hands and sing, and finally the rector preached a sermon in which, however excellent, it would have taken a very thoughtful person to find any real news. And we leave the church—in what frame of mind? Exclaiming, "We cannot but speak the things that we have seen and heard"? Not a bit of it. And, I fancy, there is many a preacher, and priest as well, who would be quite thrown off his balance if some one were to rush up to

him after church with the eager question, "Sir, what must I do to be saved?" No, we Christians have the misfortune of never being able to hear the Gospel of Jesus Christ for the first time as news. It is hardly to be wondered at, therefore, that we find it difficult to regard it as news, or to imagine that it really might be news to any one nowadays. Most of us have never even seen any one in the act of hearing it for the first time; we can form no idea of what the experience is like. Just to see it, however, is worth a long journey.

A few years ago, I was in southern India and I visited the city of Madura, its vast temple one of the centres of Hinduism. I watched the surging crowds, I saw the gross obscenities of the sculptured gods, I noted the gloomy, unsmiling faces marked with lines of infinite weariness. Two weeks later, I was at a Christian college of the Church of England a hundred miles from Madura amid a strongly Hindu and Mohammedan population which made the open teaching of Christianity a difficult problem. In conversation with one of the undergraduates, a devout Hindu strongly opposed to Christianity, I asked him if there were any Christians in the college. "A few," he said.

"Do you know them?" I asked. "I know them by sight," he replied.

Something peculiar in the emphasis, made me say, "What do you mean—by sight? Is there something in their faces?"

"Yes," he said; "something very unusual among us."

"Can you tell me what it is?"

For a moment he stood there, eyes on the ground. Then, looking me straight in the face, and in a tone

half defiant but wholly pathetic, he said the one word —"Light"; and, turning, walked away.

I knew what his answer would be before he gave it; for, throughout the Orient, I had seen it—a certain irradiation, quite unmistakable, in the faces of those to whom the Gospel had come as news. I am sure that any Christian missionary in the foreign field will bear me out in this; and I am equally sure that it is this manifest effect of the Gospel which makes such missionaries bear gladly the hardships of exile and loneliness entailed by work in the more remote regions of the world among the more primitive peoples; for in the measure that human beings are in darkness and the shadow of death, so much the more impressive is the transforming power of the light of Christ's Gospel.

To one who has actually seen the effect of the Gospel, it is quite evident that in the minds of those who hear it for the first time, it is *good news*. And this, whatever be the degree of revelation which they have previously had. I have talked with a most highly cultivated Chinese, to whom the moral system of Confucianism had, all his life, been a wholly satisfactory rule of conduct. Yet, on becoming a Christian, he seemed like one who had come upon something so good that nothing he had known before could be compared with it in sheer joyousness and serenity. One recalls, too, the statement made in public by a lawyer of India, a Brahmin of high caste: "Jesus Christ, and He alone, can satisfy the heart of India; there is no one else in the field."

Nothing is more distressing throughout the whole Orient today than the swift process of undermining

which is overtaking the ancient forms of religious faith. That their more thoughtful adherents realize the extent of the peril is seen in the desperate efforts being made to vitalize those faiths; for they know full well that religion has, for ages, been the very basis of oriental life. Destroy that, and the whole fabric of society is shattered. This is not due to the Church alone or to the effects of Christian missions. Had the Church never sent a missionary to India the result would have been the same, though infinitely more disastrous. Trade, commerce, occidental learning and education, all kinds of western contacts—it is these, with their new and complicated problems, which have invaded the Orient and destroyed the foundations of the ancient faiths. As Bishop Brent said, years ago,* so long as the peoples of the Orient remained without contacts with the Occident, no doubt many pagan superstitions were measurably adequate for their needs; but the moment such contacts become established, the ancient faiths are found to be lacking in power to meet the new problems of life. The result is a loss of all religion, and a lapse into agnosticism, atheism, or blank despair.

The more deeply religion has entered into the soul of a people, the more serious are the results of its undermining. Thus in China where Confucianism as a social code of ethics, or Taoism and Buddhism in forms debased to something hardly better than Animism, have prevailed, we are witnessing today the overthrow of a very efficient social fabric built upon

* See *Sixteen Years in the Philippines*, by the Rt. Rev. C. H. Brent, in *The Spirit of Missions*, 1918, p. 177.

certain definite relations and obligations, which served as a fair substitute for religion; and this cataclysm seems attended by no very deep sense of loss on the part of the masses; while, in the case of the young intelligentsia, all religion is denounced, and a crude and shallow atheistic philosophy is regarded as giving just the proper touch to the new education now in its adolescent stage. Religion never struck deep root in China, and its loss occasions a correspondingly small sense of deprivation.

In the case of the Japanese—a more religious people—Shinto (if it can be called a religion) and Buddhism struck deep root. The weakening power of both since the astonishing rise of Japan to a position of equality among modern nations, is regarded by leaders of Japanese thought as a veritable calamity and they are taking every means to reëstablish Shinto in the minds of the people, while Buddhism is beginning to appear in new forms of activity which bear an outward semblance strikingly like those of Christianity. Nevertheless, it is reported that ninety per cent of the graduates of the higher government schools of Japan are professedly either agnostics or atheists; and this fact, coupled with the loss of Japan's former preëminence in art and poetry, are giving her leaders the deepest concern. For the things of the spirit have, in the past, been valued and treasured in Japan; and the sense of loss is correspondingly deep.

But in India and adjacent lands, where religion has ever been essential and inherent, its loss cannot be other than overwhelming. One single instance may suffice.

On a journey through the Orient a few years ago, the ship, en route from Calcutta to Singapore, touched at the port of Penang. Strolling through the town for an hour, I bought a copy of the widely-read *Singapore Free Press*. In it I read of the recent suicide of a Malay, evidently a man of education and refinement. Faced with the problems of modern life, his spiritual foundations drifting like sand from beneath his feet, seeking some solid ground of conduct and some clear inner light and guidance, and finding none in his own religion, he had deliberately drowned himself as the only way out. He left a letter addressed to his wife, and in my chance newspaper I read a few sentences of what he wrote from the depths of his bewilderment and despair. Here they are:

"The sky is gloomy and the earth is dark. Imaginary is eternity, and who knows what it may be. All the world is in darkness. Where shall my soul find rest, and before whom shall I plead my repentance?"

That, believe me, is not the voice of merely one despairing Malay; in it are concentrated all the bewildered cries of multitudes in a valley of decision, lost in the deepening twilight of the ethnic gods. What issues from that valley is for us Christians to determine. It is not a question today of Christianity versus the ancient faiths of the Orient. It is Christianity or nothing.

As I read the letter quoted above, I recalled the closing sentences of one of G. K. Chesterton's most illuminating essays.* He calls attention to the essential pessimism which is at the heart of the Persian

* The essay is entitled *Omar and the Sacred Vine*, and is to be found in Mr. Chesterton's volume, *Heretics*.

poet's attitude toward wine—a temporary means of surcease from the unescapable woes and ills of life.

"Omar," writes the essayist, "feasts because life is not joyful; he revels because he is not glad. 'Drink,' he says, 'for you know not whence you come nor why. Drink, for you know not when you go nor where. Drink, because the stars are cruel and the world as idle as a humming top. Drink, because there is nothing worth trusting, nothing worth fighting for. Drink, because all things are lapsed in a base equality and an evil peace.' So he stands offering us the cup in his hand. And at the high altar of Christianity stands another figure in whose hand also is the cup of the vine. 'Drink,' he says, 'for the whole world is as red as this wine, with the crimson of the love and wrath of God. Drink, for the trumpets are blowing for battle and this is the stirrup-cup. Drink, for this is my blood of the New Testament that is shed for you. Drink, for I know of whence you come and why. Drink, for I know of when you go and where'."

And again there came to my mind the words of the Master of men: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." (St. John 8:12.) Then I wondered how any human being, himself possessed by the good news, can or dare block the way when the Church of God is afoot, and the need of the world is ringing in her ears, and she knows the only remedy.

There is one other factor in good news which we would do well to consider, the time-element. If I were to hear of a family living twenty miles away, and, through adverse circumstances, in imminent danger of

starving to death, it would be good news to them to learn that I was on my way with abundant provisions. But whether or not this would prove *useful* good news, would depend upon me. If I were to delay starting, and then were to stop on the way for a game of golf or to call on a friend, and finally were to reach my destination only to find that meantime the needy family had died of hunger, my good news could hardly be called useful good news. Or if a body of troops, barely holding its own against a powerful enemy, were to hear that strong reënforcements were coming to their aid, this would be good news; but if the supporting troops arrived too late to be of service, the good news would be valueless.

No one conversant with world-conditions at the present moment can close his eyes to the fact that "the King's business requireth haste." Note a few illustrations.

The rapid increase of the negro population in the United States and its spread north and west, constitute a very urgent problem to be solved only by bending every effort to giving to the Negro the kind of education he needs and desires. No nation can exist part illiterate and part educated, any more that it can exist half slave and half free. To meet this need, the Episcopal Church is doing not very much, but all that her members will provide the money for. It is reported that, on one occasion, after inspecting the system of negro schools in the South, the Assistant Commissioner of Education remarked, "The Episcopal Church has found the solution of the negro problem in the South, and doesn't know it." The value of such a school as St. Paul's, Lawrenceville, Va., is

attested to by the fact that the sheriff, when asked recently for an opinion on this matter, stated that for a period of years there had not been a single Negro in the jails of the three counties adjacent to Lawrenceville. Yet, I recall quite lately meeting a warden of one of our churches who had just made a large donation to two famous negro schools not of our Church. When I suggested that he might well have shared his gift between these and the schools of his own Church, he made the startling reply, "Why, I didn't know that the Episcopal Church had any schools for Negroes in the South."

Another matter requiring haste is that of the Immigrant. It is one of the most striking evidences of the vitality of our country that she has been able, thus far, to absorb so large a quantity of foreign material without any serious political or social indigestion. How long she can continue doing so, is problematical; but it is most certain that safety lies only in the degree to which we can train these new-comers in those political and religious ideals which are the basis of our national life. For this task, the Episcopal Church is showing a peculiar aptitude; although, again, she is hampered in her activities by the apathy of her own members.

The menace of atheistic Bolshevism, its repressive force exerted upon a helpless people naturally religious, its insidious propaganda in every direction—this is perhaps the most alarming portent of recent times.

Hardly less serious is the onward march of Islam in Africa where its progress southward from the Soudan threatens to overwhelm the outposts of Chris-

tianity, as disastrously as did the same power when it swept over northern Africa and southern Europe in the eighth century.

The evils arising throughout the Orient—which, it may be noted, includes half of the world's population—through increasingly intimate contacts with the Occident, have recently reached an acute stage. The proverbial calm of the Orient has been rudely disturbed, "the unchanging East" has become a meaningless phrase, all the peoples of the Orient are on the move. We were taught in school that, by the laws of Physics, the momentum and impact of a moving body are expressed by the product of its mass and its velocity. Hit on the cheek by a pea from a pea-shooter, you feel merely a slight and momentary sting; but increase the mass of the pea to that of a cannon-ball moving at the same speed, and you never know what hit you. So with the mass of half the world's population on the move. And the velocity of the movement can be measured accurately. Japan, with her seventy-five millions of people, has, in the course of three generations, advanced from a position of obscure quiescence to one of active and undeniable power in world affairs. She is one of the five great Powers in whose hands lies the responsibility for the direction of world affairs, not only at present, but apparently for years to come. The childlike faith with which the United States is content to hand over to these five Powers so great a responsibility, and to forego any share in it, is quite touching. If the comparatively small nation of Japan, through her own energy and power of adaptation, has been able to make so marvelous and rapid an advance to power,

what may not China become, with her four hundred millions?

Moreover, these changes—political, social, intellectual, religious, are taking place in a world which is rapidly becoming an intimate neighborhood. As modern invention eliminates the separating factors of time and space, the theory of national isolation, even if regarded in some quarters as possible, becomes suicidal. The proximity of the Orient to the United States must induce very serious thought in the minds of people sincerely concerned for the future safety of American institutions and yet aware of the upheaval of the Orient. For today oceans are no barrier or safeguard; and, as a matter of fact, the whole Orient is now and for us, not the Far East but the Near West.

Now, in the midst of this changing world and all of the new problems thereby induced, stands one institution and only one which by its nature, its origin, and its history seems capable of meeting the situation successfully. I mean, of course, the Church of Christ. For the Church has come through many similar periods of change and upheaval during the centuries past, and has proved durable. Notwithstanding the surface-divisions which she exhibits, despite her failures under the stress of sudden and unexpected contingencies, men have been able to count on her as reliable. Amid the present "trembling . . . and the removing of those things which can be shaken," the Church remains as representing "those things which cannot be shaken." She is, as she always has been, the one stabilizing factor in the world, the one international body recognizing in her membership

no distinctions of race or color or tongue. It is not an exaggeration to say that no problem of national or international importance can be rightly and therefore permanently solved today without taking cognizance of organized Christianity, for the Church is a mighty factor in the progress of the world.

On the other hand, the Church has the duty of seeing in every new problem of the changing world, her critical opportunity.

As a life-long research student in Biology, I take every occasion to visit the American Museum of Natural History in New York. On my last visit, I stood quite awe-struck before the life-sized model of a Dinosaur. So enormous was that pre-historic reptile, so dominant in its power, so impressive in its bulk, that I wondered what could have brought about its extinction. Then I remembered. The Dinosaur failed more and more to adapt itself to its environment, and finally its environment brought about its extinction. Or, in other words, the Dinosaur lived in a changing world, and because it was unable to see or meet the new problems thereby presented, God Almighty swept it off the face of the earth as unfit to survive. The fate of the Dinosaur seemed to me a prototype of what has often occurred to more modern organisms. "I say unto you, the Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." (St. Mat. 21:43.)

Whatever our Lord may have meant by "the fruits" of the Kingdom of God, we may be justified in noting the fact that every fruit is the container of a seed

in which resides the potentially continuing life of the plant. This in passing. More important is it to realize that, in this solemn warning, Jesus Christ is giving expression to an immutable law. No Nation or State, however rich and powerful, no Church, however great, no parish, however important, no individual, however influential, can safely trust to such qualities for continued existence. Only as the Nation, the Church, the parish, and the individual Christian recognizes the fact of a changing world; ponders deeply the new problems, near and far, thereby presented; and, in loyal and instant coöperation with others, makes every effort to meet and solve those problems—only so, can there be hope for the future. Indeed I know of no better definition of the much-abused and often despised word, *Missions*, than this: *The Church endeavoring to meet the problems of a changing world.* In her success lies her assurance of continuance, and those of her members who loyally promote her endeavor are helping to fulfil our Lord's confident prediction that the power of death shall not prevail against her. Of the remainder, it is, perhaps, not best to speak. They know not what they do.

It is all very well for Christians to get together and join with enthusiasm in singing "missionary" hymns, but we are apt to forget that the fulfilment of the Church's mission in our own neighborhood or elsewhere is not a matter of emotion or of sentiment, but of loyal obedience and reasonable service and hard work. No doubt it is true that "Jesus shall reign where'er the sun doth his successive journeys run"; but, so far as present-day Christians are concerned,

He certainly will not so reign unless they do something about it.

With the full content of the Gospel in mind, Jesus Christ gathered His followers together at the last and gave them His final command: "Go ye into all the world, and preach the Gospel to every creature." It is the Great Charter of the Church.

The last words of a great leader to his followers always have a peculiar note of authority, and these last words of our Lord seem to have produced a most profound impression. Years afterwards, when four of His followers, acting independently, determined to write down all that they could remember or had heard of His life and teachings, this final command was among the few things which every one of the four recollected. All four Evangelists record it; one of them, St. Luke, records it twice.* If we judge by the records, no other saying of their Master and no great event in His life (with one exception) made so deep an impression on their minds. Not His birth or His baptism, not His temptation or His transfiguration or His ascension—not one of these appears in all four Gospels. The exceptional event is the Resurrection; all four record that. This is interesting when we recall the intimate connection between the message of the Gospel and eternal life. It is rather interesting, too, to note that one man, destined to become a notable apostle but not present when the command was originally given, was made the object of a special revelation in order that he also might receive his commission direct from Christ. (Acts 26:16-20.)

* St. Mat. 28:18-20; St. Mark 16:15; St. Luke 24:45-47; St. John 20:21. Cf. also Acts 1:8.

Such a degree of emphasis laid upon this general commission to the whole Church, surely indicates that the fulfilment of it is her first and highest obligation, just as the first recorded parable of our Lord is that of the Sower.

The command to the Body is given by the authority of the Head—not of the Heart. It is a *reasonable* service to which we, the members, are called, not an emotional service.

Moreover, we are called by authority, but not forced. The word which, in the King James Version of the Commission as recorded by St. Matthew, is translated "power," occurs many times throughout the New Testament, and in almost every case connotes *authority* rather than *enforcement*. Any Christian can shirk his duty, and no mere force can compel him to do otherwise; but if he realizes the authority which commands, nothing can swerve him from duty. Any Churchman may freely assert that he is "not interested in missions"; it is not the power of Christ that he thereby denies, but His authority.

Whatever theory we may entertain regarding the nature of the Church—whether we regard the Church as an *organization* or as an *organism*—the Great Commission is of equal validity. Regarding the Church as a mere corporate organization, a simple illustration will serve to make clear what this implies.

Suppose that a number of people unite for the purpose of forming a company to build a street railway. They state their object, and apply to the Legislature for a charter. This being granted, they issue their bonds, and prepare to get busy. But at the next meeting of the Directors it is suggested that what the

city really needs is not a trolley line but a park, and thereupon the Directors vote to apply the Company's funds to the latter purpose rather than the former. Now a park is an admirable thing, it is a good investment for any city; but unfortunately, in this case, the Company's charter calls, not for a park, but for a street railway, and if the Directors persist in evading its terms, what becomes of the charter which states explicitly the reason for the Company's existence? Obviously it is liable to cancellation. To paraphrase Scripture, the privileges of that Board of Directors shall be taken away from them and shall be given to a Company which will fulfil the object of their charter. (See St. Mat. 21:43.) Not without reason has our Lord's commission to the Apostles been called the *Charter* of the Church.

But suppose the Church be regarded, not as an organization, but as an organism—a living body. It used to be said, rather cynically, that self-preservation is the first law of life. This is certainly disproved in common experience. The mother gladly dies that her child may live; animals will fight to their last gasp to protect their offspring; any man would risk his life when the ice breaks under a crowd of children; in any civilized community it is not the passing but the rising generation that counts. And this principle is instinctive in even the lowest orders of life. Darwin spent years of careful study and wrote a whole volume to prove how marvelously flowers have become adapted to ensure fertilization, to protect the resultant seed, and to provide for its dissemination in order that life may be continuous. No! The primary object of a living organism is not

self-preservation, but reproduction—the transmission of life. And the higher the organism, the more strenuously is this objective sought. So with the Church as a living organism; the sharing and transmission of her special kind of life must be her chief concern, and, it may be added, the chief concern of all her members in active coöperation. That is her mission on earth.

We are apt to think of the great and final commission as having been given to the Apostles only, and I suppose that that impression may partly account for the peculiar attitude of mind of the laity toward the clergy. The rector of the parish is paid to do the work. He is to be priest, pastor, preacher, visitor, organizer, director, teacher, money-gatherer, and general promoter. The laity are to be recipients and absorbers—like sponges, after being dried and cured.

This is not true of all the laity, of course. Especially is it untrue of the women of the Church who cheerfully accept their special responsibilities. Nevertheless, there is something radically wrong in the spirit of a Church whose laymen join lustily in singing "Onward, Christian Soldiers" and fail to feel the sting in the facetious lines attributed to a well-known Presbyterian layman:

> "In the thickest of the battle, in the fiercest of the strife,
> See the valiant Christian soldier—represented by his wife."

Quite different is the record in the Book of Acts. Once firmly established in Jerusalem, the Church had

a fairly easy time of it—too easy, as a matter of fact—too closely resembling the average parish of our own day, except for the street-preaching. Only a few weeks had elapsed since she had received her commission, yet already she had forgotten Judea and Samaria, to say nothing of the uttermost part of the earth. And God Almighty would not have it so. Drastic measures became necessary, and so persecution arose. It came about through Stephen, a deacon; and it resulted not only in the death of Stephen himself, but in the scattering of the Church as by an explosion. "And they were all scattered abroad throughout the regions of Judea and Samaria," writes St. Luke; and he adds the remarkable words, "except the Apostles." (Acts 8:1.) Whom does he refer to as "They all"? Of the activities of one other of the seven deacons he gives an account; but by this time there were some thousands of lay people in the Church, and it was they who composed the great majority of those who were scattered abroad.

St. Luke tells us precisely what these lay people, so dispersed, busied themselves with. They "went about preaching the word"—literally "evangelizing," "bringing the good news." (Acts 8:4.) So general was this stirring, so characteristic of the whole lay membership of the Church in those days, that it may well be regarded as a partial definition of the term "Christian" by which nickname members of the Church were presently to be known in the City of Antioch. The other part of the definition occurs earlier in the Acts, where it is said that a marked feature of those who had been baptized in the name

of Jesus Christ—a feature distinguishing them from other Jews—was that "they continued stedfastly in the doctrine of the Apostles, and in the fellowship, in the breaking of the bread, and in the prayers." (Acts 2:42.)

In whatever terms we may try to define the term today, there can be no doubt as to what was meant by "a Christian" in those early days. A Christian was a baptized person who held to the apostolic teachings, was part of a fellowship, joined in public worship, partook of the Sacrament (which was administered every Sunday); and, finally, went everywhere evangelizing. We infer that the clergy were, from the beginning, Christians in this full sense; one of the deacons certainly was; but the chief factor in the spread of the Gospel was unquestionably the laity of the Church. Who planted the Church in Damascus? Or in Rome? Or in Britain? No one knows with certainty. But if we were to hazard a guess that in at least two of these supremely important centres, the honor is to be credited to some layman, we would probably be correct.

And how about their actual field of work? St. Luke says "everywhere." History bears him out. Jesus Christ claimed the whole world as His objective; His Church has seen the whole world as her field. Yet today we speak of "the mission field" meaning usually foreign lands, and we regard "a missionary" as a more or less queer enthusiast who feels a call to go abroad and preach the Gospel to the "heathen." The word *missionary* occurs nowhere in the New Testament. Why should it? Every member of the Church was instinctively a missionary because

he was a Christian. There was no necessity of coining two words to express the same thing.

We have already seen how the Book of Common Prayer teaches the universal obligation of missionary activity, and how the Canons of the Episcopal Church emphasize it. Yet many Churchmen are familiar with a modern prayer which asks for God's blessing upon "all those whom He has called to take part in the missionary work of His Church." If those who use this prayer mean to ask a blessing on all baptized people, well and good; but if they mean anything less than that, they are propagating a mischievous idea.

As to "the mission field," I was talking on one occasion with a Deaconess who, for fifteen years, had been working in the tenement districts of New York. I happened to mention Japan; whereupon she staggered me by remarking, "I have always wished that I could go to the mission field, but I have never been able to"; just as if there were no mission field in everyone's neighborhood, and as if all heathen must necessarily be yellow or brown or red or black. Our hymnology is largely responsible for this misconception. To let children sing about "Greenland's icy mountains and India's coral strand" is, I should think, about as sure a way as could be devised to alienate them from all interest in missionary activity. Quite apart from the fact that Greenland is an eminently Christian country, the association of "missions" exclusively with remote places makes the whole idea correspondingly remote in a child's mind, as well as in the mind of the average American. If that hymn could only read, "From Boston's eastern breezes to Salt Lake's briny shores," it would have some

meaning to those who live there, and it might be readily adapted for use elsewhere.

Almost as harmful is the general custom of speaking of Home Missions and Foreign Missions; or of Domestic Missions and Diocesan Missions and Parochial Missions, as if the Church had various kinds of missions, of different degrees of proximity. From this follows, almost inevitably, the idea that they are of different degrees of importance, and I myself have actually heard Church people choose between them and say that they believe in Domestic Missions but not in Foreign. The Church has only one mission, and it is merely a matter of comparative need and urgency which determines whether she shall expend her efforts in New York or Hankow, or in the whole world including both Hankow and New York.

It is true that our Lord told His Apostles to begin their work at Jerusalem. (St. Luke 24:47.) That is, the King James Version so reads. This could not have been on the principle that "Charity begins at home," for to not one of the Apostles was the City of Jerusalem his native place. Nor can it be conceived that it was due to any provincialism (parochialism) on His part. The command may be explainable on the ground of our Lord's passionate love for His own people; but I have a suspicion that He told them to begin at Jerusalem because that was where they happened to be at the time. If so, it is rather illuminating.

In the Revised Version, "from" is substituted for "at," and the passage reads, "beginning *from* Jerusalem." There is quite literally a "world of meaning"

in that. It expresses the whole missionary objective of the Church, her expanding power, her centrifugal incentive. Incentive and Objective—in those two words lay the very life process of the early Church. We see her members coming together on the Lord's Day to meet the great Source of their life and to renew their strength through contact with Him in common worship and through union with Him in the Blessed Sacrament. From that centre, refreshed and fortified, they went out everywhere preaching the word. Back to their centre again, they came; and forth from it they went again. It was the quiet beating of the Church's mighty heart, drawing the life-current to the centre, and then driving it with pulsating energy to every member of the Body.

## CHAPTER V

ALTHOUGH we have dwelt at such length, and have harped so persistently, on the life-quality in the Gospel, it is necessary to pursue the subject a little farther if we would get an all round idea of what the Church's mission is.

To discover precisely what our Lord conceived His mission to be, is not difficult; for He defined it in the words, "I am come that they might have life, and that they might have it more abundantly." (St. John 10:10.) At first sight, we might conclude that the "life" to which He referred was only the redeemed spiritual and eternal life which we have been considering in this book thus far. It is only when we see how He fulfilled His whole ministry, that we realize His deep interest in other aspects of man's life.

The middle part of the opening chapter of St. Mark's Gospel—say, verses 21 to 35 inclusive—is most interesting, as giving a detailed account of one complete day in the life of Jesus. If you were to ask some one unfamiliar with the subject to read that passage, and then give an estimate of Jesus' interests and work, he would reply that the primary objective was evidently the physical welfare of those about Him. The sight of sickness was abhorrent to Him, and, during most of that day, at least, He was busy healing sick people. This estimate would be strengthened by reading the complete records. In the four biographies, there are recorded no less than twenty-six cases of individual cures from various

diseases, not to mention the healing power exercised among "crowds" or "multitudes." Our Lord's ultimate aim in this work of healing, will be discussed later; but, for the moment, it is sufficient to note His concern in the matter of a more abundant physical life, as part of His ministry. No less must this be a part of the Church's mission.

Equally striking was His interest in a more abundant intellectual life. Indeed, the title commonly applied to Him was "Teacher," and the three years of His active ministry were largely devoted to some very general teaching to crowds, the more careful instruction of a chosen group of learners, and the imparting of the most profound truths to individuals. A modern illustration is found in the sermon, the "after-meeting," and the personal talk. There can be no question as to which of the three was, and is, the most effective. Even when our Lord was not obviously preaching or teaching, He was exercising the teacher's highest function, i.e., to stir dull minds to independent thinking and self-wrought conclusions. One recalls the case of Nicodemus, the Samaritan woman at the well, the incident of the tribute-coin, the puzzling and vital question as to David's "son," and countless others including all of the Parables.

As to the results of His profound interest in teaching, they are apparent in the writings of many whom He taught. It is probably safe to guess that, in any gathering of educated people, there will be found ten who are more or less familiar with, say, St. John's Gospel, to one who has ever read one of Plato's works. Yet John, the fisherman, was no philosopher or

scholar, and had no more than a common school education, if as much; while Plato was one of the world's greatest philosophers and writers. Why is it that the writings of the one have come down to us through twenty centuries unimpaired in vitality, and with a constantly increasing and general appeal; while the writings of the other are now prized only by the select few? There can be no reason except that the peasant, John, was, for three years, a disciple at the feet of the greatest Teacher who ever lived, whose keen desire was for a more abundant intellectual life on the part of those about Him.

Finally, as one reads the story, it becomes evident that our Lord's keenest interest was centered upon a more abundant spiritual life for all men. That was the main objective of His mission; to that, all else was subservient. It is true that His own vitality was so full to overflowing, His sympathy with suffering so keen and merciful, that often His healing power was freely outpoured with apparently no expectation of any further result; but, in many cases, the healing of sick bodies was used by Him as an approach to dying souls—a means, not an end. Of the twenty-six cases of individual healing recorded in the Gospels, we know that seventeen were followed by a definite effect upon the soul, and of two more we can almost certainly predicate a similar result. It would be interesting to compare with this, statistics regarding the patients in any one of our Church hospitals. Is there any likelihood that for every hundred patients entering such a Christian institution, seventy-three of them leave with souls re-born or revived? If not, why not? Surely, a great opportunity is being lost.

It is quite evident, also—more, even, than in the case of our Lord's works of bodily healing—that His teaching always had a religious aim. It was the soul's awakening which directed, inspired, and crowned His ministry to men's minds. Of course, the times and circumstances precluded what we term secular education; nevertheless, so intimately did He associate religion with a more abundant intellectual life, that it is somewhat startling to think how easily and completely the Church which is His Body has permitted a divorce between those two elements of our children's lives—Education and Religion—which the great Teacher joined together. To Him, the mind was the natural gateway to the soul, and the more abundant intellectual life but paved the way for a correspondingly abundant spiritual life—a means to an end.

It is, therefore, quite to the point to inquire what is the main objective of, for example, the American system of enforced public education. The question answers itself. There was a time when the Church held on to education as one of her exclusive functions. Eventually she handed it over to the State or to private philanthropy for better or worse, with the result that, in our Christian land at least, a child can come to educated maturity without a single one of his many teachers giving a thought to the life of his soul. I have seen it stated somewhere that the United States is the only civilized country in the world in which religion has no place in the curriculum of State education. Whether this be true or not, evidently the Church in the United States has a very manifest calling with respect to education.

That our Lord's primary interest was focused on more abundant spiritual life, hardly requires argument. He told men of their potential relationship to God as sons; fifteen times in the course of the Sermon on the Mount, he speaks to His disciples of God as their Father. In this same great discourse, He points out the righteousness of God, and the dreadful contagion of sin; He shows the path to forgiveness and reconciliation with a God of perfect love and equal justice; He reveals the way of access to God through childlike trust; He introduces them to the life of prayer. From set rules of conduct, which kill in the breaking, He points men to principles for the guidance of the new life. Always, He is seeking souls, watchful for every faint spark to kindle it to flame, eager to see developed that type of character which alone has eternal values. And, finally, He gathers about Him the re-born citizens of His Kingdom, and identifies them with Himself in the supreme Sacrament of His Body and His Blood. With this example in mind, how can the Church not feel her Master's passion for souls, and direct all her energy to the transmission of her own abundant spiritual life!

It is, perhaps, not entirely fanciful to see in St. Luke's brief statement concerning the child Jesus, a forecast of what the Church should be. "Jesus increased in wisdom and stature, and in favor with God and man." (St. Luke 2:52.) So should the Church be, in the highest sense, an intellectual body, gaining and imparting wisdom. So, too, must she increase in size and in every due proportion of parts. And she must attain more and more to those qualities

upon which the favor of God can rest and which will commend her to all who are searching for righteousness. What is this but a three-fold mission through Religious Education, Church Extension, and Christian Social Service!

All this is precisely what the Church, at her best, is doing today, and has always done. Throughout the world she has gone building her hospitals and schools, establishing her churches, bearing her witness, sharing her experiences, imparting her sacramental life. It is a three-fold mission—to the bodies, the minds, and the souls of all men everywhere.

There was a time, and that not so long ago either, when certain types of Christian missionaries regarded evangelization as their supreme and only obligation. Even in foreign lands and among an illiterate people, some magic potency was supposed to be inherent in pages of the Scriptures or in printed texts and tracts freely distributed—"bread cast upon the waters." The object was the "saving of souls"; what mattered dull minds, diseased bodies, social wrong and injustice! It was individualism run mad—no thought of the visible Kingdom of God on earth and its connection with every aspect of man's life.

In the matter of religion, too, the view prevailed that all non-Christian religions were equally of the devil; that, in the nature of things, they could contain no germ of truth; that the only safe precept regarding them was, "touch not, taste not, handle not"; to destroy, not to fulfil, was the only proper course for a Christian missionary. But today, the Church has better learned the complete and wholesome mission of her Master. Like Him, she sees her

doors of opportunity in unenlightened minds and diseased bodies; like Him, she searches out whatever there may be of truth in the more primitive revelations, and finds a fitting place for it in her structure.

Suppose, now, that the Church is about to begin her mission in a new field. It is a three-fold mission. What shall be her first enterprise? Evidently, the initial step must depend on circumstances. When Bishop Boone, in 1845, started the work of the American Church Mission in Shanghai, his first undertaking was a school for boys. For this, he was criticized by Protestant missionaries who claimed that Christian missionaries were sent to China to preach the Gospel, not to teach school. The Bishop continued, however; and presently started a girls' school. The result has been a strong mission, based on Christian education from Kindergarten to University, with facilities for training a body of native clergy capable of leading an autonomous Church. In other lands and especially among a primitive people, medical work proves the natural means of approach. Under still other conditions, a church might well be the first desideratum. But, whatever be the first unit, ultimately the mission would include a hospital, a school, and a church, if it is to fulfil its three-fold aim.

When we pass from the foreign field, and consider the mission of the Church in a so-called Christian country like our own, the question arises whether the three-fold principle should remain in force, or be abandoned, or be modified. Because the State and private philanthropy provide hospitals, asylums and the like, as well as a complete system of education, are we to conclude that Church people are thereby

absolved of responsibility with regard to physical and mental welfare work? Or do human nature and human need in a foreign country present aspects so markedly different from those at home, that the Church's three-fold principle there loses its force here? Common sense says No; but such questions are of too great moment to be answered off-hand.

Throughout the United States, and particularly in the neighborhood of centres of population where the needs are most urgent, there exist countless institutions and agencies for the betterment of physical life, the improvement of social conditions, and the redemption of marred character. In some cases these institutions are supported by the State; in others, they owe their existence to private initiative and good-will. Often Christian men and women have a share in the management of such public and private institutions; still more frequently, the agencies for social service are largely in the hands of Christians. We even go so far as to talk—very vaguely it is true, but none the less generally—of all such social service as being done "in the Christian spirit."

This casual way of speaking is, in itself notable; because it implies—as is, indeed the fact—that there were no such institutions or agencies in the world prior to the Christian era. Jesus Christ set so high a value on human life, that He introduced a new spirit of altruism which came to birth in the earliest days of the Christian Church, has been growing and expanding steadily ever since, and has proved contagious even beyond the bounds of Christendom. But does that mere fact, however striking, necessarily mean that all efforts designed to provide a more

abundant physical life are, therefore Christian? The answer depends on the ultimate aim of such efforts.

We must note that our Lord implies a distinction between philanthropy and Christian service—a distinction based upon both the incentive and the aim. His simplest illustration is the act of giving a cup of water to a thirsty child. (St. Mat. 10:42; St. Mark 9:41.) The act may be one of mere compassion; what makes it Christian and deserving of a Christian reward is that it is done in the name (character) of a disciple of Jesus Christ; or, as St. Mark puts it, in our Lord's character and because the recipient belongs to Him. It is discipleship which is the transforming factor. So, also, in the great parable of the Final Judgment (St. Mat. 25:31 ff.), the value of the service consists in the incentive of having recognized Jesus Himself in the persons of His needy brethren.

When we note the supreme importance which our Lord attached to the more abundant spiritual life of individuals, and the frequency with which He utilized the healing of sick bodies as merely a means of approach to His real objective, we cannot, I think, be satisfied, as Christians, with any form of social service which neglects or even minimizes this objective. If, for example, the doctors and nurses in a hospital are concerned solely or chiefly with healing the patients' bodies, and only incidentally or not at all with the patients' souls, can it be properly called a Christian hospital even though it be under Church auspices and bear the name of Christ or of St. Luke?

There is surely abundant reason for the Church to consider seriously the matter of bodily healing

through prayer and faith. And this, first, because Jesus Christ practiced it; secondly, because it was enjoined upon the early Church, and the means of its operation stated (St. Jas. 5:14-15); and finally, because it is unthinkable that God should willingly accept, as a perfect substitute for it, purely material means in the hands of men and women who, however skilled, are to a large extent incapable of either prayer or faith in connection with their profession. But quite apart from this, it is self-evident that any so-called Christian hospital belies its name and misses its chief objective if it remains content with ministry to its patients' bodies and disregards their souls.

To use a broader illustration of Christian social service than that of a hospital, suppose now that we hear of a destitute family, the father out of work, the mother sick, the children with no decent clothes, and no food or coal in the house. We succeed in securing a job for the father, we place the mother under medical care, provide the children with proper clothes for school, and send in a supply of food and fuel. More important still, we try to find out what produced the destitution, and so try to get at the root of the matter. We have now done a valuable piece of social service or started a social investigation deserving of all praise. But have we completed the work, from the Christian standpoint? Would our Lord have been satisfied with this as an end? Surely not. Nor can we consider our work as much more than begun until we have done our utmost to bring that family into permanent relationship to Christ through His Church, and to share with them our own spiritual life and experience.

It is obvious that the opportunities for really Christian social service along the lines illustrated above are sufficient to occupy the leisure of any able-bodied Christian. But, in addition, there are countless institutions, public and private—city hospitals, county homes, orphanages, juvenile courts, jails, reformatories—in which the Christian objective is more or less completely lost sight of, and which afford opportunities without number for definite and personal Christian work in connection with social service.

I am not concerned here with suggesting ways of meeting these opportunities; it is the *principle* which is important, i.e., the obligation resting upon members of the Church to concern themselves very seriously with the social conditions which induce poverty and sickness and crime, to use their utmost endeavors to alter such conditions in the interests of a more abundant physical well-being for all, and to regard their work in this direction as incomplete until, with Christ as their companion, they have brought new life to souls in need, and established all social relations on the foundation of the Kingdom. It is significant that, in the Episcopal Church, the department having charge of matters pertaining to physical well-being is called, not the Department of Social Service, but the Department of *Christian* Social Service; for the crucial test of all such activities is whether or not they tend to produce more Christians.

In the matter of education, similar principles must prevail; and, in this case, the responsibility lies wholly with Christian people. For, owing to the separation between Church and State in this country and the marked degree to which the State has taken

over the function of secular education, it becomes a paramount duty of the Church to promote religious education. And the form of religion which it is the Church's duty to promote is, naturally, Christianity.

All this presupposes that religion in general, and Christianity in particular, is an essential element in any complete system of education. The State tacitly ignores this premise; many people deny it; and it must be confessed that the Church makes light of it.

Children are obliged to go to their public school where, under well-trained teachers, they are taught and trained up to six or seven hours a day, five days in the week. The chances are that they have home-work besides which their parents see to it that they do. The school building is well equipped for its purpose, and is liberally financed by the community. The system of secular education provided by the State is, on the whole, a very efficient one.

On the other hand, the system of Christian education provided by the Church is in marked contrast. Parents are lax in enforcing attendance; the teachers are often lacking in trained ability; the period of actual instruction rarely exceeds forty minutes; unless supplemented by weekday instruction, the period occurs only once a week; the amount and character of home-work is usually negligible; and the parish budget rarely includes any adequate amount for the Church School.

Children are sharp-eyed; they note the contrast between what they pick up on Sunday, and what is hammered into them on the succeeding weekdays. Is it any wonder that they draw the inevitable

conclusion as to the relative values of secular and religious education; and, as they grow up, ignore the implications of their Baptism, submerge their profession in their avocation, and receive with an amused smile the suggestion that they might find a life-career in the Church? Why are our Confirmation classes so largely composed of people not brought up in our Church? Why are more than thirty per cent of our candidates for Holy Orders young men drawn from other Christian bodies? There may be a gleam of encouragement in such figures; but, on the other hand, they indicate a very definite lack of something, and that *something* is the thorough grounding of our children in the fundamental principles of the message of the Gospel "as this Church hath received the same." Undoubtedly, the past few years have seen an extraordinary change for the better. Our children have a better chance of becoming faithful and intelligent Church people than we had; but still it remains true that the average Church person is apt to be completely floored if asked why he is a Churchman or why the Church believes thus and so. He is a religious illiterate.

But the necessity for religion in education goes deeper than this. Indeed, without it, mere education has elements of serious danger. Ask any criminologist which is the greater menace, an educated criminal or an uneducated one. Japan is one of the most widely educated nations in the world today—ninety-eight per cent of her people, over twenty-one years of age, can read and write; but if, as statistics seem to show, over ninety per cent of her most highly educated people have no religion, how vastly it would

add to the assured peace and safety of all her neighbors, were Japan possessed by Jesus Christ!

In this possible element of danger which mere education exhibits, we see the necessity for the religious element. It has been said that the aim of all education is to enable people to make right choices. The truth of that statement is seen in every profession. The physician is educated in order to distinguish between various symptoms of disease and to choose rightly as to the fitting remedies. If lack of education as a doctor lessens his ability to do this, the consequences may be serious to himself as well as to his patients. The banker has to avoid wrong choices in the matter of caring for other people's money. He may be as honest as the day; but if, through lack of education in finance, he fails to make right choices, he may ruin his clients and even find himself behind the bars. Similarly, the whole system of justice depends upon the educated ability of the legal profession to discriminate between what is, and what is not, in accordance with the law. Let us take a concrete illustration.

Suppose I want to build a bridge; at once I am confronted with choices of all sorts. I have, first, to choose the location. Having decided that, I have various materials among which I must select; then I must pick out the right tools with which to fashion my materials; finally, I must decide among the many possible ways of assembling the parts of my bridge. If I have had no education in bridge-building I am liable to error with regard to a number of choices. The selected location may be wrong; I may decide upon wood when steel would have been better; I may

attempt to use a saw to cut my steel trusses; or I may put the whole thing together wrong. If I happen to make right choices, it will be due to mere luck or a modicum of common sense; if I choose wrong, the result may be that I have wasted my material, spoiled my tools, or exposed myself and others to the risk of drowning. The obvious way out of such a multiform dilemma is to learn how to build a bridge before commencing on it. But how? Doubtless some one could tell me, or I might get the technical knowledge out of a book; but I fancy that the surest way would be to watch an expert builder erecting an actual bridge, and then to make my choices of materials, tools, etc., as nearly as possible in accordance with his.

Now, what we Christians are trying to build, and what we want our children to build, is not a bridge, but a character. We want that character to be well shaped and to have durable stability. We want to put into it those materials, and only those, which are worth perpetuating to all eternity. We want it to be a means of safe passage for ourselves and for others. But all this involves right or wrong choices; and just because the building of character has to do with *moral* issues—real right and real wrong, and is fraught with eternal consequences for good or ill, for others as well as for ourselves, it surely is of life-and-death importance that our children be educated in the supreme art of character-building.

Again we ask, how? And again we answer that possibly some one can be found to tell them how, or that they may be able to get instruction out of a book; but that the only adequate method is to watch

a master builder of character and imitate him. And in our search for such an expert, shall we point to ourselves as the model? God forbid! Most of us have made but a sorry mess of our character-building. Shall it be, then, Plato or Buddha or Confucius or Mohammed or some leader of the latest ethical cult? Not if we are wise. There is only One who, of all mankind, is universally recognized as the supreme expert in the building of character. Given the same materials as are furnished to us, confronted with the same moral issues as face us, He was always choosing between right and wrong and He never made a mistake. He stands before our eyes today, the one absolutely perfect character.

To Christ, therefore, we direct our children. We would do well to make them learn by heart the record of His earthly life, in order to watch Him as He made His choices, selected His materials, put them together, and finally framed it all into one perfect model of the will of God. To leave Him out of education is to stop short of its highest aim and objective; it is to lose sight of the soul amid the by-paths of the intellect, to obscure the value of His own method and His own precept—"Suffer the little children to come unto me and forbid them not"; above all, it is to deprive our children of the rights and powers conferred on them in their Baptism and their Confirmation.

I recall meeting recently a most intelligent young Jewish business man, and on my asking him where his children went to school, he replied that he sent them to a certain School of Ethical Culture. "What ethics are they taught?" I asked. "Is it the ethics

of the cave man or of a Fiji Islander; of Moses or Aristotle or Confucius or Jesus? Just what is it?"

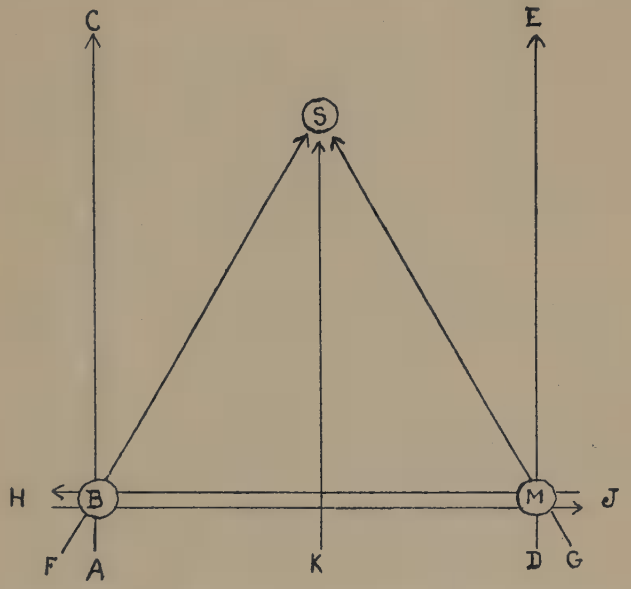
He was rather puzzled for a moment. Then he replied, "O, I don't know. Just ethics, I guess."

We may be thankful that, for us, there can be no such vagueness regarding the one sure method of building character. In so far as our children watch Jesus Christ in the records of His earthly life, and come to know Him through His presence in His Church, and become like Him because made one with Him through the Sacrament, so they complete their education.

How far the Church in the United States would be justified in establishing a parochial school system, parallel with that of the public school; to what extent our own Church colleges deserve support; by what means we can supplement the public high school curriculum with accredited religious instruction on weekdays; how Christianity can be restored in our homes where all religious teaching should find its source and stimulus—these are questions of the highest importance, but there is no space here to discuss them. Under existing circumstances, we must rely chiefly upon our Sunday Schools. These are our institutions of *highest* education, whatever meaning be popularly attached to the term, "institutions of *higher* education"; and it is to them that we must look if we are ever going to permeate education with religion and to enthrone Jesus Christ in the thoughts and lives of our children. Without this, there is little hope in education; for, from the standpoint of the Church, the crucial test of all true education, as it is of all

social service, is whether or not it is tending to produce more Christians.

We can present this whole matter graphically by the accompanying diagram. It represents the threefold life of man—the familiar triangle of the body or the physical life (B), the mind or the intellectual




life (M), and the soul or the spiritual life (S). The upright line, AC, is the upward advance of physical well-being; the line DE of intellectual well-being. They are capable of extension upward to the limit of human capacity. Both represent features essential to man's development; in the promotion of both the Church has an interest.

The lines HJ and JH represent the mutual interaction of mind and body, each influencing the other and, together, producing "the sane mind in the sound body." In this process, also, the Church is interested.

But the apex of the triangle—the peak of man's life—is the soul; and neither of the vertical parallel lines, however far extended, touches that. To reach the soul, is the Church's supreme mission; and this she may accomplish through the physical life or through the mental life, regarding them, not as ends in themselves, but as means to an end. These directed activities are indicated by the lines FS and GS. The S must somehow be put into the lines containing B and M, and the only way to do it is to make both body and mind converge on soul. Thus, from the Church's standpoint, it is the word "Christian" which gives force and direction to both Social Service and Education.

But there is another approach to the more abundant spiritual life—the direct line KS, and it is this line which needs emphasis. It represents Evangelization. It cannot be denied that the lay people of the Episcopal Church have, in the past, assumed that this was exclusively the duty of the clergy. Outside of such organizations as the Brotherhood of St. Andrew and the Daughters of the King, the laity have felt but little responsibility for personal and individual work in the spread of the Gospel; in fact it was the dawning sense of this lack which produced such organizations. Yet no special organization should be necessary to serve a purpose which is so evidently the main object of every member of the Church. Not

that every Christian should go about preaching, or engaged continually in talking to people about their souls, for the soul is an exceedingly personal and tender thing, not to be treated roughly or tactlessly. Moreover, the relation of the soul to God is a very private matter, so that there is a proper reserve indicated in dealing with it. It was not the habit of the early Christians to make free with the precious things which they held in trust.

"Our Lord, we notice, gave men the best they were capable of receiving. He had compassion on them; He gave them what alone they were capable of appreciating—kindness, goodness. But did He teach all men the highest truth? No. He sifted, He discriminated them, till He had got those to deal with who really had ears to hear the highest truth, and then told it to them. Our Lord did not cast His pearls before swine, lest they should turn again and rend Him. Kindness, self-sacrifice, care for their interests and their whole life—that, all men can appreciate, and we are to give it to all. But we are not to shriek the highest truths of religion at the street corner. We are to wait till people show a desire for the deepest things before we offer them religion. There is to be reserve in communicating religious privileges and religious truths.

"Such was the method of the early Church. It went out into the world. It let all the world see the beauty of its life, the glory of its brotherhood, the splendour of its liberality. It made men feel that Christians were the friends of God. But it did not teach them the secrets of its life—its Creed, its Eucharist, its Prayer—till they were ready for them,

and showed their readiness at least by inquiry."*

All this is quite true. There is a necessary and proper reticence to be observed regarding the truths of the Gospel. But this does not mean that when God gives us a fitting opportunity, in our ordinary social intercourse, to speak plainly of religion, we are to keep silent through what is really moral cowardice. We are to "speak that which we know and bear witness of that which we have seen." (St. John 3:11.) We are to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us," and it is to be with humility and reverence because we have "sanctified in our hearts Christ as Lord." (I Peter 3:15.)

We are also to remember that it was not only through the spoken words of the Apostles that their opponents "took knowledge of them that they had been with Jesus." The silent testimony of a consistent Christian life and example often speaks louder than words. One recalls the old story of the man who replied to the inconsistent preacher, "Sir, your acts make such a noise that I am unable to hear what you say."

I recall the case of a virile young Churchman whose first job was in a broker's office where the talk was constantly foul and profane. A member of the firm later told me that the boy never opened his lips in protest, but that his whole bearing and conduct was a rebuke, and that in three years the whole tone of the office was transformed.

* *The Sermon on the Mount*, by the Rt. Rev. Charles Gore, pp. 162 and 163.

Again, the Church offers abundant opportunity to bring people into vital touch with her life—opportunities which are real evangelization. Thus, when the Brotherhood of St. Andrew was first organized it had the simple two-fold aim of daily prayer for the spread of Christ's Kingdom, and an earnest endeavor, each week, to bring young men to a Bible Class and to church. There was not, necessarily, any religious talk implied in this, though it did often open up an opportunity; but the point is that the members of the Brotherhood were pledged to the effort to bring others to a place where God could reach their souls through His Word and His Church. The result was that Church congregations were enlarged, the proportion of men in Confirmation classes was notably increased, lapsed communicants were brought back, boys were held stedfast in the Church, and numbers of men found their vocation in Holy Orders.

It is hardly necessary to dwell further on this matter of evangelization through the Church by means of her lay members. Seeking out some unbaptized child or grown person with a view to Baptism; holding stedfast the newly baptized by the faithful performance of duties as sponsors; leading a child on to Confirmation; working patiently and persistently with some one careless or lapsed communicant; getting a friend to read some book which has helped you—all these are most useful methods of evangelization.

A class in the Church School—possibly the most difficult and rewarding of all missionary undertakings—gives opportunity for a direct and personal religious contact; in fact, the value of the class depends

largely on the extent to which that opportunity is used. The same is true of Rescue Missions, street services, and the like.

Every country school-house presents the chance for a couple of lay people from the nearby town or city parish to abandon golf for a few consecutive Sunday afternoons, drive out there, gather the neighbors together, and have an informal Church service with a supply of Prayer Books and Hymnals. In my own experience, such efforts have resulted in new Sunday Schools, mission stations, even eventually organized parishes—all in rural districts hitherto unreached by the Church or by any religious influence. It is the laity of our Church who, in great measure, hold in their hands the solution of the rural problem; and the cheap motor-car provides the means.

If such tasks as have been here outlined in connection with that direct approach to the soul which we call Evangelization, seem difficult or even impossible, let us recall what has already been pointed out earlier in this book, i. e., that the mission upon which our Lord sent out His earliest disciples, either singly or in couples, consisted of unfamiliar and impossible tasks. But they discovered, as we will, that it is proverbially only the first step that costs; that courage and power, not our own, accompany obedience; and that, while the consistency of our lives bears silent witness to our "profession," we shall become increasingly alert to opportunities of direct approach to individual souls, wiser and more tactful in that approach, and more profoundly assured of the power of God working in and through His Church.

## CHAPTER VI

THE programme which opens up before our eyes, as we think of the Church's three-fold mission with all of its varied activities, is so vast that many of us think of it only in the abstract as a certain plan of procedure which General Convention adopts formally once every three years and places in the hands of certain departments at Headquarters in New York to promote by means of taxing our parishes. We tacitly assume that other Christian bodies probably have similar programmes representing much the same vague ideas and meeting with the same difficulties in carrying them out. But the whole matter seems so visionary and impracticable that, so far as our own Church is concerned, we can leave it to those who have charge of those affairs and concentrate our individual interests and activities on our own respective parishes.

This is all very well so far as it goes; but what we fail to observe is, first, that the parish is merely a very small part of a living whole, and, secondly, that the activities of the whole body demand the coöperation of all its parts. Thus the parish has its own, small, three-fold mission to the physical, intellectual, and spiritual life of the community in which it finds itself; the diocese has precisely the same mission, applicable to its larger field; the synod extends its mission throughout the still larger territory of the province; and the national Church sees the whole country as a field of its three-fold mission. In reverse order, it is one and the same mission which is

exhibited in the activities of the national Church, the synod, the diocese, the parish, and, we must add, the individual.

But does the mission of the national Church stop with the United States, or is it to be extended to a world-wide field? We have touched on this matter in a previous chapter; but to those of us who still believe that the Gospel is a commodity for home consumption and too fragile for export, let us present an illustration.

Suppose that, twenty years ago, Mr. Henry Ford's sales-manager had protested against the proposal to send Ford cars beyond the city limits of Detroit, and had based his protest on the fact that there were still numbers of people in Detroit who had not the advantage of owning a Ford. I can picture Mr. Ford's face on hearing this protest, and I can imagine him replying, "Young man, you may be right in your facts regarding Detroit; that's your lookout. But you will live to see the day when my cars are going out from Detroit by the trainload, to all parts of this country; and not only that, but by the ship-load to China."

That is a general principle of big business. It knows no bounds. If a manufacturer produces a commodity of universal value, he wants an export-trade in it; and this desire is proportional to the value of the commodity in his own estimation. Similarly, it is the value which we Christians attach to the Gospel and to the Church, that determines our attitude toward the Church's mission. If a man's experience of Jesus Christ is formal and restricted, just so limited will be his desire to share that experience with

some one else. But if he has found, in Christ, the source of life and peace and joy, the solution of all problems and the power over all evil, his eagerness to share that Gospel will know no bounds of land or sea, of race or color or tongue. It is precisely that motive which drives the Church on her three-fold mission. It permeates the activities of our national Church; it is seen in the organization of province and diocese and parish; it must extend to every community and home, and touch the consciousness of every individual. In the five fields of service, ever expanding from the home and community to the world at large, does the Church attempt to fulfil her ministry to the whole round of man's life. The all-sufficiency of Jesus Christ, of His Gospel, and of His Church—a sufficiency proved by experience—this is the basic motive of activity.

But so vast is the field and so urgent the call, that something more is needed than a motive, however eager. There must be some power to enable a man to give effect to his desire; and there must be some realization of actual need if the power is to be properly applied. A paralytic on crutches may watch a tennis match, with passionate eagerness to take part in it; but he lacks the power. A Christian may possess the power of wealth, but unless he knows of destitution he is unable to direct his power effectively.

There is a power inherent in the Church which is expressed in three forms of energy—Prayer, Service, and Money. Of these, I want to speak more in detail later. They are all interdependent, and their united efficacy comes from one source. It is to that source of power that I want to direct attention first.

In a previous book I have called attention to the dominant position which God, the Holy Ghost, took in arousing, stimulating, and directing the energy of the early Church.* So noteworthy and all-pervading is this feature that the Book of Acts has been called "the Acts of the Holy Spirit." There is no need of expanding this thought here, or of again calling attention to the comparative disregard of the third Person of the Blessed Trinity which mars our otherwise almost perfect Book of Common Prayer; but it may be well for us to note the strange divergence between a conception of Him, which is made familiar to us in popular hymnology, and His character as revealed in the Acts. "A still, small voice"—a "gentle voice, soft as the breath of even, imparting sweet influence"—"gracious Spirit, heavenly Dove"—the title, "Comforter," applied generally in its derived rather than in its original meaning—all these, while expressing a very true conception of the Holy Spirit, nevertheless do not denote the aspect which He bears in the Book of Acts. I seem to see in such phrases the character of a dear old lady, sitting by the fireside in the twilight, and giving good counsel to her grandchildren clustered about her.

But in the Acts, His coming is like that of a tempest, shaking the house to its foundations, penetrating to its every corner; He is symbolized by the flashing crimson of consuming flame and of blood poured forth—the color which, in sound, is the voice of trumpets calling to battle; at His touch come boldness, enlightenment, words of power; He drives men

* See *The Church's Life*, Chapter VII. Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. 1920.

forth with a message of victory over sin and despair; He dominates their councils, upsets their plans, directs their actions—everywhere He is Energy, awe-inspiring, boundless, amazing. And under His inspiration the Church leaps forward to conquest. Before that mighty onset the forces of paganism are scattered, and within three centuries Christ rules from the throne of the Caesars.

The great hymns of the Church which, after all, express her mind, are worth examining. The earliest Whitsuntide hymns and others addressed to the Holy Spirit, sound the note of virile strength, consuming zeal, and reasonable service; but, as the centuries pass, they become more subjective and meditative, this note culminating in the most familiar and popular of our Whitsunday hymns, Auber's *Our Blest Redeemer.*

It is noteworthy, too, that in the Prayer Book there is only one collect addressed directly to the Holy Spirit, and this occurs in an Office which lay people seldom hear. Moreover, the calendar gives so brief a period to Whitsuntide as compared with the Trinity Season that the importance of the former is overshadowed. The proposal has been made to substitute the title, *The Feast of Pentecost commonly called Whitsunday,* for *Whitsunday;* the title, *First Sunday after Pentecost commonly called Trinity-Sunday,* for the latter title alone; and to number the Sundays of the Trinity season, *First, Second,* etc., *Sundays after Pentecost.* If this were to prevail, it might lead to a deeper realization of the function and power of the Holy Spirit within the whole body of the Church. In this connection, it may not be amiss to call attention

to the coincidence that the Roman Church whose calendar does thus emphasize Pentecost, and those Protestant bodies which lay the greatest stress on the person and work of the Holy Spirit, happen to be the most earnest and effective in missionary expansion.

It is, then, to the power of the Holy Ghost working in us individually and collectively, that we must look to stimulate our three-fold energy, and to give effect to our missionary incentive as directed toward the world's need.

But there must be some degree of definiteness in the need before we can meet it intelligently. There are, in our Church, numbers of rich parishes which give very large sums to promote the Church's mission; but I would hazard a guess that not one in ten of the members of the parishes knows or cares in the smallest degree what specific needs their money will help to meet. They argue that the Council knows better than they do how to apply the money to its work (note, how it is always *the Council's* or *the Church's* work, not *their* work), therefore they needn't give further thought to the matter. In a way, they are right. The Council and its Departments engage experts whose business it is to study diocesan and general needs as applying to the three-fold mission of the Church. Their combined judgment is better than that of any one individual or parish, hence the general un-wisdom of special gifts. But it is safe to say that if the members of any parish really knew the vast and varied needs which their Church is trying to meet, the world over, their offerings would be increased many times. They would be giving *intelligently*, not

only of their money, but of their prayer and service also.

By way of illustration, the *New York Times* publishes before Christmas every year a list of "The Hundred Neediest Cases." People read the short statements, they visualize the cases, they see the needs, and then—they give. The sums so given in intelligent response to a need, now reach over a quarter of a million dollars annually. The need is seen.

Again, I recall being present at a parochial men's club supper where the apportionment to the parish on behalf of the Church's work had been severely criticized as unfair and totally beyond their ability. During a missionary talk after supper, the speaker happened to mention a letter recently received from the chief of an Indian village in Alaska, begging for a bell for their little chapel. The men promptly suggested giving the bell. An empty cigar-box was passed around among the seventy men present, and then and there a sum was given which later proved four times the cost of the bell plus the expense of getting it to Alaska. Those men—none of them rich—gave freely and spontaneously because they had seen. If only they had gone on looking, that parish would never again have complained of its apportionment.

The directive factor, then, in applying our energy —whether it be of prayer or service or money—is ascertained need. This is quite in accord with our Lord's command. Before bidding His apostles to go into all the world, He had told His disciples to look at the world with purposeful intelligence. The first of His great missionary commands is this: "Lift up your eyes and look on the fields." (St. John 4:35.)

So we must first examine and find out where, throughout the world today, is the greatest measure of hunger, poverty, sickness, and want; of ignorance and illiteracy; of sin and despair. Only as we become able to answer these questions, will we begin to direct our energy intelligently and effectively. We cannot answer them offhand. Even so far as the field of our own Church is concerned, most of us haven't the necessary data from which to draw a proper conclusion as to where the need is actually greatest. There is perplexity in this aspect of the matter.

Moreover, there is another determining factor which must be taken into account besides the comparative greatness of the need; and that is, its location or accessibility. It may happen, and quite properly, that cases of physical, mental, or spiritual destitution close at hand, bulk so large as to dwarf a similar, even though far greater, lack at a distance; or, on the other hand, the distant need, may, on inquiry, touch our sympathies so deeply that the foreground tends to drop out of sight. But however that may be, it must be made a matter of comparative judgment; a balance must be kept in the picture; neither view must be allowed to obscure the other altogether; it is the *whole* need which we, as members of the Church, must discover and keep in mind. A most striking example of this balanced judgment is seen in the case of a certain wealthy Churchman and his wife who recently gave a most beautiful chapel to a new Church hospital in their neighborhood. As the chapel approached completion, the cost was found to exceed the estimate by a large amount. The donors, impressed by the fact that they were called upon to

exceed the estimated sum for the supply of a need at home, immediately offered to build a church in one of the neediest districts of the foreign field, thus maintaining a balanced proportion.

If we begin really to apply our minds to this matter of need, we shall discover, first, conditions in our own homes and communities which could be improved by our prayers, our service, and our gifts. As we are faithful to this limited view, our vision will widen and we shall be prepared to see the parish programme as a whole and to insist that its fulfilment be not left entirely to the rector. Then the needs of the diocese—our Bishop's parish—will win our intelligent interest. We may be able to give little actual service in this field, but our new-found interest will enlist our prayers and gifts. From this still limited area we will find ourselves wanting to know something, at least, of the three-fold needs of the Presiding Bishop's parish—our own land and the countries beyond. If this does not startle into activity those who were wholly indifferent in the beginning, then my own observation is quite mistaken.

I said a moment ago that most of us had not the data to enable us to obey our Lord's first great missionary command. This is true, but it ought not to be so. As some one said in a very different connection, "Four out of five have it, and the fifth knows where he can get it." This ought to be the case in relation to information concerning the Church's fields of work.

A few years ago, it was a matter of some difficulty for the average Churchman to secure such information. Not so, now. In 1919, our Church for the

first time, apparently, in the nineteen centuries of her existence, became cognizant of her Master's initial command, and decided to give her people a chance, at least, to obey it. In that year, General Convention gave orders for a careful review, in book form, of the Church's whole field of activities near and far, and to that book was given the striking title *The Survey*. It was an inexpensive book, yet fairly complete. It has since been improved upon as *The General Church Program* which sells for fifty cents and can be skimmed through in an evening. Never before was obedience to any command of Jesus Christ made so cheap and so easy. The book is even sent free to all the clergy; yet a large proportion of their parishioners have never heard of it; and the number of those who have studied it and become intelligent thereby, is very small.

When, to this means of looking on the fields, the National Council adds a great quantity of other reading matter, much of it free, besides material for study courses and the like, there is no excuse for ignorance regarding any field or phase of the Church's work. By the use of such material, it is now a comparatively easy matter to inform oneself regarding the needs of the world, and thus to direct one's energies effectively along the line of the three important inquiries: Where is the need? Where can I meet it? Where can I help the Church to meet it?

The process will be somewhat overwhelming, I grant; and the first and ever deepening thought will be of our utter impotence to face the situation. We shall feel like a thing of naught—a zero; and even if we do realize that we are one of a great company, of

what use is a line of mere zeros however long! Then we shall remember that just one figure before the zeros gives value to the whole series. Christ is the head and front of His Church; and through His Holy Spirit the most utter weakness of human effort is transformed into divine power.

With this in mind, our Lord's second great missionary command was inevitable. After urging His disciples to look at the world's need, He follows it with, "Pray ye, therefore." (St. Mat. 9:38.) Note that it is a prayer for more workers, and that it is based on the sight of a multitudinous need arousing compassion. Note also that it implies a readiness, on the part of the person who prays, to offer his own service. A generation or more ago, the Church inserted this prayer in the Litany, and the result—anticipated, as is often the case with prayer—was the Brotherhood of St. Andrew, its members pledged to personal service. We still need the prayer in its personal application. It is said that one of our Bishops, commenting on Isaiah's response to God's call, "Here am I, send me," remarked humorously that the modern form of that response was, "Here am I, send him." However that may be, it is certain that once we have looked on the vast areas of human need and felt our impotence, we shall be thrown back on prayer.

We noted above that the power of the Holy Spirit given individually in Baptism and Confirmation, and latent in the Church as a living body, is manifest in the three forms of energy—Prayer, Service, and Money. It would be well now to consider these somewhat carefully in order that we may apply them to the Church's mission.

Jesus Christ was essentially a praying missionary. By the constant use of prayer, He sanctified His will and brought it into absolute conformity with the will of God. In communion with the Father, He found strength against temptation. By the power of prayer, He maintained the matchless integrity of His character, and did His mighty works. In prayer, He found refreshment and guidance. He taught His disciples the secret of the prayer-life which He had discovered. Those men were devout Jews, they were accustomed to the formal worship of the synagogue; but when they saw Him praying they realized that here was something different, and they begged Him to teach them how to pray. (St. Luke 11:1.)

We have an odd idea that prayer is an instinctive matter; that any one can pray. Nothing can be farther from the truth. Christian prayer is a great art, to be acquired only by practice. It involves, not the inconceivable and highly undesirable aim of changing God's will, but the determined purpose of moulding our own wills to His until, in the words of the Prayer Book, our hearts are *set to* obey His commandments—not shifting, like a weathercock, with every breath of desire, but fixed like the compass-needle. We shall see this more clearly as we proceed; but, for the moment, it may be noted that prayer is a very great art since, like music and painting and sculpture and architecture, it has to do with the highest reaches of the human mind and requires constant and arduous practice if one is to become expert in it.

Prayer is also a great science, in that it is governed by definite and ascertainable laws. This is true of all forms of energy. Place an open pan of water

over the fire and, at the boiling point, it gives off the vapor known as steam; but no power is developed in that steam—on the contrary, the vapor scalds. Not until it is confined and made subject to the law of the expansion of gases, is it available as useful energy. So with prayer. There is literal truth in the term applied to empty phrases—"mere vaporizing." Power is lacking in our praying because so much of it is the mere formal "saying our prayers," so little of it is made subject to the laws of the science of prayer. Ungoverned prayer may be positively harmful; certainly, it lacks power. To learn the laws of this great science is, thus, essential.

The writer of the Epistle to the Hebrews states one of these laws when he says, "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) We can hardly do more than touch on the salient features of this law.

First, it implies a definite consciousness of God as a personal and present Being when we come to Him in prayer. Whether the object of our praying be quiet communion with God and listening to Him, or whether it be definite requests, it is equally essential that our realization of a personal Presence beside us be very clear. The law of prayer goes far deeper than mere intellectual assent to the being of God. We must realize His existence, His nearness, His eagerness to listen.

"Speak to Him, thou, for He heareth,
And spirit with spirit can meet;
Closer is He than breathing,
Nearer than hands and feet."

To do this requires the exercise of the same quality of imagination as is required in every other art and science. It develops with use and is made perfect by practice.*

Secondly, it is only *diligent* seeking that is rewarded; and this implies not only constancy in prayer as a habit, but concentration in prayer as an art. Some people have more power of mental concentration, some less; but every one can cultivate it, and prayer demands it. The disadvantage of common worship is largely that it presents so many distractions and is so long continued. It is difficult to keep our thoughts limited to the presence of God and the actual words of the prayer, and to avoid undue consciousness of the people about us. The realization of the Communion of Saints is of very great value here. Another difficulty is connected with the use of many prayers in sequence or of one long prayer; but, happily, the Church has never discovered any way of making worship short and easy in the interests of the mentally lazy.

It is good practice to see how far we can get, for example, in the Collects at Morning Prayer or in the Prayer for the Whole State of Christ's Church, without a single wandering or intrusive thought. The result may be discouraging at first, but persistency brings its reward in making prayer real and definite. Moreover, the Church helps us by giving us a worshipful environment and by alternating prayer with praise and instruction, each having its appropriate

* In this connection, *The Practice of the Presence of God,* by Brother Lawrence, will be found valuable. Translated from the original French, and issued as a small book by various publishers.

attitude—kneeling or standing, not sitting or crouching, for prayer; standing for praise; sitting for instruction. The attitude of the body has much to do with the attitude of the mind, and we shall find that kneeling is a vast help in making prayer real and in enabling the mind to concentrate. Closing one's eyes is also generally useful; and knowing the whole service by heart eliminates the voice of the priest which may otherwise prove a distracting element in our common praying. In private prayer, concentration is less difficult because, in solitude, there may be an almost instinctive awareness of God; and also because we are then using our own words of petition. When we are thus alone with God praying for ourselves, interceding for some one else or for some work in which we are interested, or quietly communing with God and seeking His guidance, then the realization of God and concentration of mind are comparatively easy; but, even so, we shall find ourselves far short of the ideal.

In St. Matthew's account of our Lord's temptation in the wilderness, he says, of the forty days' fast, that He *afterward* hungered. It seems possible to infer that so profound was our Lord's communion with God during the forty days that He was oblivious of bodily hunger. I wonder if any one of us has ever been so concentrated on his morning prayers as to have forgotten the breakfast hour. The realization of God, concentration of mind, definiteness and fixity of purpose, single-mindedness—these are features of the first law governing the science of prayer.

The second law is often found in the Bible, but is briefly expressed in the statement of the man born

blind: "We know that God heareth not sinners." (St. John 4:35.)

If the man had in mind other than unrepentant sinners, we all might well be hopeless in the matter of prayer. But it is quite likely that he was recalling the familiar words of a psalm: "If I regard iniquity in my heart, the Lord will not hear me." There can be no collusion or contact between God and sin. The two ideas are mutually exclusive. Where one is, the other cannot be; so that the psalmist might quite as well have said "cannot" as "will not." If, therefore, one is conscious of some particular sin, and is harboring it, cherishing it, and excusing it on grounds of heredity or environment or for any other reason whatsoever; and is not repenting of it, confessing it frankly, and doing his utmost to overcome it, he cannot expect his praying to be effective. God *cannot* hear him. As well expect the sun to burst forth in glory at midnight; such a sight would be a portent, contrary to all law and order, shaking our faith in the universe.

Such a thought is sufficiently startling; but when we pursue it further and find ourselves, as we so often do, disguising and condoning our sins under the less alarming term "faults," we are really no better off. The New Testament draws no distinction between faults and sins, and it is noteworthy that the General Confession speaks only of the former. In fact, a little thought will convince us that most of our so-called faults such as St. Paul enumerates (Eph. 4:25-32), are really the outgrowth of sins which we had long since supposed to have been eradicated.

There are two ways of clearing off a forest for crops. The lazy man cuts the trees and leaves the

stumps, plowing around them. He may suppose them dead, but the circlet of shoots in the Spring proves him wrong. Anyhow, the stumps cumber the ground and reduce the yield. The wise man fells the trees and, with a stick of dynamite, blows each stump out of the ground. They bother him no more and he gets a full crop. So the Church gives us the Season of Lent as an opportunity to examine the ground of our hearts and to dig out thoroughly the deep-rooted sin from which our faults have sprung. By such determined effort we tend to make our praying effective; for it is the prayer of the determinedly righteous man that avails much in its working. (St. Jas. 5:16.) But where known sin is cherished or excused or minimized, there can be no power in prayer. "Take us the foxes, the little foxes, that spoil the vines." (Cant. 2:15.)

While we are on the subject, it may not be amiss to say a word regarding those subtle temptations which often assail our minds even in the most sacred moments—uncharitable thoughts, evil desires and the like. These are not necessarily sinful; it is the harboring of them which constitutes sin. "We are not responsible," said Martin Luther, "for the birds that fly over our heads; but we are responsible if we allow them to make nests in our hair." Moreover, heights of aspiration and worship always have their perils. Summits are places of danger as well as of outlook. No one knows this better than Satan; and no one is more eager than he to render precarious a foot-hold on the heights.

The process of learning how to pray is a difficult one, requiring all the help one can get; and I am sure

that we would show marked advance in our soul's health and consequently in the efficacy of our praying if we had the habit enjoined by both the Bible and the Prayer Book* of definitely confessing our faults to some one skilled in their symptoms and treatment, just as naturally as we go to our family physician, tell him our symptoms of physical ill-health, receive his advice, and act on it. The physician would be hard put to it to serve his patients if they did not freely tell him their symptoms, and if he had to depend on gathering them together once a week and giving them a general lecture on diagnosis and hygiene.

No Churchman can miss the point that the efficacy of the Holy Communion is secured through the initial act of a general confession and a declaration of absolution; and no communicant would willingly come to the Service too late to join in that first step which the Church enjoins toward bringing to bear, upon the need of the whole world, the infinite love and power of God as plainly manifest in the sacrifice of Christ.

The third law of prayer is stated by St. John. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (St. John 5:14-15.)

"*Whatsoever we ask*"—a broad statement, certainly; though not more so than Christ's own promise, "Ask whatsoever ye will, and it shall be done unto you." (St. John 15:7.) But note the conditioning *if* in both cases. What we pray for must be accord-

* See Exhortation, p. 265, last paragraph.

ing to God's will; the efficacy of the prayer depends on the reality of our union with Christ.

There are two sayings of our Lord which should always be connected in our minds: "I do always such things as please Him," and "I know that Thou hearest me always." These are related as cause and effect. So must it be with us.

The matter presents difficulties, however; the first of which is doubt as to whether a certain desire is or is not in accord with God's will. This can be partly eliminated by the obvious fact that there are certain objects for which we may not pray; as, for example, anything that may harm our neighbor, or transgress the universal law of love, or satisfy a mere selfish desire. (cf. St. Jas. 4:3.) On the other hand, there are many objects which are clearly in line with God's most perfect will; every clause, for example, of the Lord's Prayer. Indeed this prayer may be used as the test of all our petitions, for it is supremely the prayer in the name (character) of Jesus Christ, our Lord. In other words, it is a prayer characteristic of Him; and we can rest assured that, on that basis, every petition in it is what God would have. These, then, we can offer with certainty of their fulfilment, provided that we are doing our utmost to that same end. The Collects for the Church year are also safe prayers, because they are all expressions of God's will, from which all lesser desires have been filtered out through the fine mesh of Christian experience and use.

But between the two extremes of what we may pray for and what we may not, there is a vast realm of uncertainty. "We know not what we should pray for

as we ought." (Rom. 8:26.) This is not saying that we are debarred from that realm of prayer. A father welcomes every request on the part of his child; it is an evidence of love and trust, however trivial it seem. But to grant every such request would be mere indulgent folly. If my baby asks for my razor to play with, I shall refuse it no matter how great his disappointment or how loud his cries. I cannot imagine God the Father disapproving of His children's coming to Him about anything however slight.

As a matter of fact, it is the apparently trivial choices which often prove to have been the determining factors in life, and regarding which, therefore, God's guidance is especially needed. Just beyond the city limits of New York, two great railway systems diverge. The switch that parts them tapers to a mere chisel-edge; but it is that thin edge which determines which of two cities, a thousand miles apart, the traveller reaches. Thus it is important, as St. Paul says, that in *everything*, by prayer and supplication with thanksgiving, we let our requests be made known unto God. (Phil. 4:7.) And the result will be, not that we become the spoiled objects of weak and foolish indulgence, but the trusting and trusted sons of an all-powerful, all-wise, and all-loving Father whose will for us and for the world is perfection, and in whose decisions we may rest with a sense of peace which passes all understanding.

This sounds rather passive; and we must therefore remember that the holiness which gives effect to prayer is of a very strenuous and virile kind. We shall never learn to *pray* according to God's will until our determination is firm to *live* more con-

sistently in accordance with His will. That is the significance of our Lord's two statements quoted above. His praying was always effective because He had so moulded His will on God's that every desire was in corresponding harmony. His desires were entirely along the line of God's purpose; all contrary desires were eliminated. And this, not without strong effort; for He was in all points tempted as we are, and He learned obedience by the things that He suffered. Only as we exercise ourselves in the stern task of bringing every thought into captivity to the obedience of Christ can we learn what to pray for as we ought and become proficient in the great science of prayer.

One can hardly overstate what the effect would be upon the Church and her work if her members, individually and collectively, were to become expert in applying this first form of energy. It stands to reason that proficiency in this, as in any other art or science, involves much thinking and long practice—practice which, by reason of its demand for system and regularity, at times verges on drudgery. Every violinist whose aim is to become an expert, knows this; and much observation, especially of young people, convinces me that loss of faith and of spiritual vigor is usually due to lack of continued practice in the art of prayer, and is traceable to some definite moment when it seemed "too much bother" to go to church or pray. The critical moment is often connected with the first period of fancied personal freedom—the first month at college, for instance, when earlier restraints are removed and the boy feels free to do as he likes. He needs reminding that the value of freedom depends on its direction. A boulder on a

hill may, at last, through the action of frost and rain, obtain its freedom; but it is free *only to fall*, and to carry destruction in its downward course. But the glory of man is that he is free to rise and to carry others with him, if only he maintain his contacts with God and find in God's service his perfect freedom.

It is a difficult matter to hold such contacts and to become an expert in the art and science of prayer; but the results attained are so great that they are worth all the labour. For prayer reaches to the utmost bounds of thought; it sets in motion great forces; it accomplishes results impossible otherwise; it is the only power which can enlighten the consciences and change the stubborn wills of men. To the expert in prayer, it must bring a sense of power which balks at no obstacle; of courage which surmounts all difficulties; and of an abiding Presence which overcomes the world.

## CHAPTER VII

IF, in approaching the subject of the three forms of energy latent in the Church and put there for practical use, we seem to have spent too much time on prayer, let us remember that it is the greatest and most far-reaching power that the Christian possesses, and also, as we shall see, the power on which the two other forms of energy depend.

After prayer comes the energy of personal service whereby, again, the power of the Holy Spirit is made effective. Volumes might be written on the manifold ways in which a person can forward the mission of the Church through personal work. For most of us, the scope of such work, unlike that of prayer, is limited. We have our business, our home ties and duties; we live within narrow boundaries which God has placed about us; we are not free agents. Yet, within those bounds, every one can find, if he chooses, countless opportunities for furthering the Church's mission. The limitations of the field of service bear most hardly on older people whose lives have come to run in a fixed channel. It is the glory of youth that it is not so fixed. Before young people, life lies open; alluring opportunities can be seized; careers can be chosen; the directing voice of God can attract attention. But even under the most favorable circumstances personal service is limited, just because it has to be fulfilled where one is.

We hear much, in these days, of "the call to service." It is the prevailing note at young people's

meetings; it is sounding throughout the Church; it is the basis of countless secular organizations; it gives popularity to all forms of social-welfare work. But very rarely are we led to give much thought to the necessity of preparation for service. That would seem to be a most important consideration, especially when it is a matter of Christian service; and since we have neither space nor time to discuss here the manifold opportunities, let us instead think of the principles back of them.

The most striking feature of American life is its fevered rush and hurry. To be up and doing is our constant desire. There is no chance for thought because there is no leisure. Jazz is our typical musical expression. The movies are our popular form of entertainment because we can rush in and rush out again, and it's all swift action and thrill. I recall the case of a seventeen-year old boy, an inveterate movie fan, who was taken to see *Othello*—his first experience of legitimate drama. On being asked afterwards how he liked it, he replied, "Oh, pretty well. But there was too much talking in it." What he craved was action; the great drama meant nothing to him. If we do happen to have a little spare time, we kill it with a radio set. Our country roads must be smooth and straight for speed. Our aeroplanes must do better than two-hundred miles an hour to be satisfying. Boys and girls rush into marriage, knowing that the divorce court is handy. The professions are overcrowded with ill-equipped men and women who, too readily, debase their vocation to the low level of their preparation. If a boy can shorten his term of schooling by cramming two years' work into one, so

much the better. Anything to get out into the world's activity and begin making money. To prepare seriously for the great business of *serviceable living*—that is the last thing thought of. So it is that I am inclined to protest when I hear a leader of young people urging them on to service. (See Appendix, Note C, p. 176.)

My thoughts go back to a little country village, and a carpenter's shop, and a Boy slowly growing to manhood. His world calls to Him. The heavy yoke of a formal religion, the dull routine of worship, the bitter toil of the masses, the arrogance of wealth, the cries of little children, the groans of sufferers and captives—all these are before His eyes or come to Him as echoes from beyond. Consciousness of the world's need grows upon Him as the years pass; and with it the deepening conviction that He holds the remedy. Yet, for thirty years, He waits with patience, subjecting Himself to obedience and authority, learning, disciplining Himself, ever seeking the mind of God; until, at the age of thirty, He is at last prepared for service. Only three more years are left to Him for active ministry; but such has been His preparation that those short three years become the most momentous period in all history. It would be well for us to remember that Jesus Christ spent ten times as long in preparing Himself, as He did in actual service.

St. Luke thinks it worth recording among his brief hints as to our Lord's childhood, that He very early learned obedience to authority. (St. Luke 2:51.) This fact is peculiarly applicable to our own day when, among young and old, there is a spirit of revolt

against authority, a questioning of its sources, and a marked stress upon so-called personal liberty. I say *so-called*, because it is doubtful whether there is any such thing in an ordered society. A man ship-wrecked on a desert island might experience personal liberty, provided that he had no sense of relationship to God; but if a succeeding wave happens to toss ashore a single other survivor, the plain amenities of life, and possibly life itself, demand that each surrender a degree of his personal liberty. The larger and more closely knit the society, the greater are the demands of coöperation, and the more completely does individual liberty become lost to sight in fellowship.

Now in any fellowship, whether it be the State or Church, there must be some source of authority. During the World War, I met a young man who had just been drafted. He was most bitter in his complaints against his fate. When I pointed out to him that he was not his own, but had been bought with a price, he shot out the reply, "Oh, Hell! That's religion." As a matter of fact, St. Paul did say it; but it expresses a fact, not of religion only, but of the whole of life.

The first thing we learned after our birth was obedience to authority. Whether we learned it by means of what Stevenson called "the sharp flat smack of the parental hand" or otherwise, is immaterial; we had to learn the lesson somehow or suffer the consequences. And this, because a painful price was paid for our life and birth.

Presently, we escaped partially from the authority of our parents, and found ourselves in school; but we discovered that we were under the authority of masters and that those masters enforced rules on us—

rules which had to be obeyed. And this, again, because at a great price the opportunity of an education was given to us.

But finally we finished our education and were out in the world, free, as we thought, from obedience to the authority both of parents and masters—free to do as we liked with our time, our money, and our lives. It was a bit of a shock when, one day, we were summoned on jury-duty and were required to give some of our time to the State. But surely our money which we had earned belonged to us! Then, along came a tax-bill. Only one thing left in our control now—life. Then war breaks out, and we are called with authority to hazard life itself in defense of our country. So it appears that, in this beloved and ordered fellowship which we call Our Country, individual liberty has disappeared; we have nothing that we can call our own. By taking a part of our time and our money, the State implies a certain right to all; by demanding our lives under the stress of emergency, it suggests a rightful claim on our services at all times. And all this, because the glory of citizenship in the Republic was bought for us at a great price.

For us Christians, this is only a part. We belong to a greater commonwealth, a holier fellowship, than is represented by family, nation, or race. To the Church of Christ, we owe our fullest obedience and all that we have and are; for, as members of the Church, we have indeed been bought with a price. (I Cor. 6:20.)

So in our highest act of worship, when prayer reaches its supreme efficiency, the Church provides for

an offering of money in close association with the offering of ourselves, our souls and bodies, for true and reasonable service, on the ground that having been bought with a price set forth visibly there before our eyes, we and all that we have are not our own but belong to God. That He allows us the greater part of our time, of our money, and of our energy, is no indication that He has relinquished His rightful claim on the whole; rather is it a proof of His kindness to us.

In this holy fellowship of the Church there must be some source of authority for conduct and belief. We place the two together because they are most intimately connected. The time has long passed when it could reasonably be argued that so long as one acted rightly it made no difference what one believed. If a man has any idea of God at all, his conduct reflects that idea; and, on the other hand, if his belief is mistaken or deficient, his life is almost sure to be vitiated. For example, I may believe, through insufficient scrutiny of my accounts, that I have an adequate bank-balance; but if my belief is wrong and I act on it, the results may be unfortunate for me. It is a risky business to draw a cheque of conduct on a balance of doubt. Right thinking and right acting, creed and conduct, dogma and doing—these are always interacting features of life.* (It is interesting to note, in passing, that the term *miscreant* which we have come to apply to a person of bad conduct, really connotes a mis-believer.)

* On the connection between dogma and conduct, I would suggest the reading of one of the greatest of modern novels—*Without Dogma*, by Henryk Sienkiewicz, author of *Quo Vadis*.

We shall consider presently the matter of dogma; but, at present, let me suggest that the present low standards of domestic, business, and political morality may be due in large measure to the weakening hold of even Christian people upon the fundamental truths of the Faith—Monday's conduct not squaring with Sunday's creed, and Sunday's creed not definite enough to mould Monday's conduct. It is a fact within my constant observation that a loss of faith, especially among young people, is far more often traceable to a gradual weakening of the moral fibre prefaced by some definite act than to any serious intellectual difficulty.

If, to the general run of lay people, the connection between creed and conduct seem remote and unreal, this is still more true of theology and religion.

"We hear all around us nowadays great impatience with the prominence of dogma—that is, of truth abstractly and definitely stated—in Christianity. And most of those who are thus impatient really mean well. They feel that Christianity, being a thing of personal salvation, ought to show itself in characters and lives. There they are right. But to decry dogma in the interest of character is like despising food as if it interfered with health."*

It is a fact of general observation that even well-informed people who would, if questioned, strongly uphold the value of religion, have a marked antipathy or, at least, indifference to theology. Yet theologians hold that their specialty is not only a science but the "Queen of Sciences." There must be some reconciling

* Phillips Brooks. Quoted in *Phillips Brooks: Memories of His Life*, by A. V. G. Allen, p. 258.

factor between these two very different conclusions. Possibly the matter would be somewhat cleared if we were to borrow terms familiar to Natural Science.

We speak of Science as either "technical" or "applied." The one has to do with the minutiae of observation and research conducted in the remoteness of the laboratory; the other is practiced in the open, with evident and beneficial results. Hence it is the latter which catches the mind and eye, and those who benefit most from applied science are apt to forget that the practical results observed are due to long-continued and pains-taking research in some obscure laboratory, and would have been impossible otherwise. The average person, for example, seldom realizes that the practical elimination of yellow fever is traceable to a student patiently examining the juices of a crushed mosquito.

When I was practicing vegetable pathology, years ago, a farmer brought me a diseased plant which, he said, was a sample of much of his crop. He asked me what he could do about it, and I replied that I would study the matter. A few weeks later, he returned eagerly to my laboratory to find me busy with the microscope. I told him that I was studying his problem; but when he learned that I was merely examining the microscopic egg of a minute bug, he left me in a rage muttering his opinions on "book-farmers." Six months later, I had found the cause of the trouble; and, following my advice, that farmer raised a full crop. I never again heard him decry "book-farmers."

Now we may similarly speak of Religion as both "technical" and "applied." The former is conducted

in a remote study, by specialists, and is concerned with the minutiae of textual criticism and the interpretation of historical documents. The latter is religion interpreted in terms of life and conduct. This is the so-called "practical" aspect of Christianity; but it has its very foundations in the profound study and pains-taking research of students who, as experts, allow no detail of the Faith to escape their critical eye. Upon such unobserved research depend the Creeds; and upon the Creeds, if we are wise, we base our conduct.

The classical example of the importance of even the most minute detail in theology is the difference between the two Greek words *homoiousian* and *homoousian.* It is a matter of one letter only—the Greek vowel, i, or *iota* (whence we get our proverbial expression "not an iota's difference"), and the historian Gibbon pours out his exquisite sarcasm upon the Church for having occupied her time in bitter controversy over so trivial a matter. Yet it was because the Church finally retained that one Greek letter that the true nature of Jesus Christ was fully expressed in the Nicene Creed—not "of *like* substance with the Father," but "of *one* substance with the Father." On the fact thus asserted we base our knowledge of God and our hope of immortality.

But it will be observed that there are two sides to this matter of "technical" and "applied." In the case of the farmer cited above, if he had had some knowledge of technical science he might have been able to solve his difficulty himself; and, on the other hand, I could have helped him better if I had had practical experience as a farmer.

So with Religion. The student of theology would be a more effective theologian if, at times, he were obliged to come out of his study and tend the baby or answer the telephone; and the average layman would be a vastly better Christian if he were to spend an hour or two a week in getting at least a working knowledge of theology.

As to conduct, the Church has always, and wisely, avoided laying down any definite rules, preferring to follow our Lord's example of pointing back to the moral code of the Ten Commandments and transforming them from injunctions to the basic principle of love as expressed in the first and great commandment and the second like unto it, on which two commandments depend the whole moral law and the teaching of the prophets. It was *character* that He wanted to see developed, and He knew the futility of attempting to base character on mere legal enactments, whatever their source and authority. It is only necessary to read those parts of the Sermon on the Mount dealing with the moral law, to see His method. Without detracting one iota from the binding force of the Commandments, he pierced through the mere literal observance and exposed the basic principle at the heart of the matter. So far from pointing out an easier path to right conduct, He made it infinitely harder, since it is always more difficult to conform our lives to a few broad principles than it is to obey many strait rules. We may conclude, then, that the Church's authoritative voice, as it relates to conduct, is expressive of the ancient moral law as interpreted and deepened by Jesus Christ.

Impatience with dogmas and creeds is, I think, largely due to two things—first, a misunderstanding of the word *dogma;* and secondly, a rather odd idea that dogma has to do only with religion. As a matter of fact, life would be a precarious and haphazard existence were it not that we can and do base every act on the acceptance of some formulated dogma of science—the law of gravitation or of friction, for example. Such dogmas are not only consciously accepted, but we instinctively base our actions on them and are quite sure that safety lies in doing so. But after all, the dogmas of science are merely the result of observation and experiment. The scientist observes a certain effect, and immediately he experiments to find the cause. Another repeats the experiment and finds the same cause producing the same effect, and when a sufficient number of expert observers agree, the cause and effect may be called a "law of nature" and formulated as a scientific dogma. The dogma is then accepted "on faith" by people at large who, without personal investigation, base their actions and conceptions on it.

Now religion also has its dogmas; but the difference between these and the dogmas of science is that, while the latter are based on experiment and are therefore demonstrable, the former are based on experience and hence are not capable of similar demonstration. This latter fact in no wise detracts from the validity of religious dogma as an essential guide to conduct, in fact it is increased; for dogma as expressed in the Creeds is not a set of statements drawn up and imposed by the authority of the Church, but, rather, it consists of the terms in which the early Christians

tried to express their experience of God. They were of many races and tongues, yet it is interesting to note how closely their varied experiences were in agreement, and how very generally the Creeds came to be accepted as the best expression, even though inadequate, of the common experience of all. The Creeds express the mind of the Church because they represent the crystallized experience of the diverse membership of the Church. As such, they are the most striking documents extant.

Their validity is further enhanced when we realize that through all the intellectual development of nineteen centuries, and among all the varied peoples to whom the Christian revelation has come, whenever men have tried to find the fullest expression of their deepest experience of God it has been always in the doctrines of the Creeds.

I recall meeting, in the Orient, an American traveller who was inclined to question the interpretation which an Oriental might give to Christianity. His doubt was as to whether an Oriental accepted the Faith in quite the same terms and meaning as does an Occidental. I had some doubt, myself; and, from that time on, I made a point of talking intimately with native converts about their new-found experience of God. Somewhat to my amazement, I found that when they tried to express their experience in words, the thoughts so expressed were the fundamental statements of the Creeds. It was not a case of their having been taught Christian doctrine by missionaries. Many of them were unacquainted with the Creeds; but it was in terms made familiar through the Creeds that they gave expression to an experience also familiar

to me though often in their case, more vivid than in my own.

Such a concensus of expert opinion during a period of nineteen centuries and among every variety of human beings, surely gives to the Catholic Creeds an enormous weight of authority; and this, not only in matters of belief, but as a guide to conduct and as a stimulus to activity. Intellectual assent to the Articles of the Creed is one thing, but to mould one's life by the implications of those Articles is quite another; and one could hardly spend an hour or two more profitably than in taking the Nicene Creed, clause by clause, and noting the line of conduct indicated. A hint may suffice.

My consciousness of God and my experience of His relation to me personally and to the universe as I see it, is difficult for me to express except in words indicative of a source of being, on the one hand; and, on the other hand, of a loving power with which I am closely akin, and which does claim a certain control and authority over me. When I try to sum up this in a phrase, the words "creator" and "father" appear to me as the only suitable ones, and I am prepared to say, "I believe in one God the Father Almighty, Maker of heaven and earth."

But the idea of God's fatherhood toward me has its necessary corollary in my sonship toward God; and if I am really His son, then I shall seek His will to do it, His guidance to follow it, His holiness to imitate it. I must also avoid such things as are repellant to my righteous Father, or dishonoring to Him. In a word I must be a credit to my Family. (How much better

it would have been if, in the Creeds, the Church had kept the original wording, *We believe!*)

More than that. If God has been good enough to adopt me by Baptism into His family, and given me grace to continue in that holy fellowship; and if, further, this privilege is open to all men, necessity is laid upon me to tell others of my good fortune and to put them in the way of obtaining the innumerable benefits of God's fatherhood and of membership in His Church.

Similarly, I cannot explain Jesus Christ. The perfectness of His character; His surpassing knowledge of God and capacity to reveal Him; His claim to be the Way, the Truth, and the Life; His agonizing death; His mighty resurrection—these matters of experience, I say, I cannot explain except on the basis of an absolutely unique relationship and mission; and this relationship and mission are, for me, best expressed in the statements of the Creed. But if that be so, I cannot scorn such knowledge by giving to Jesus Christ less than the utmost of my adoring loyalty and obedience, accepting His saving work on my behalf, patterning my conduct by His, receiving the mystery of my union with Him, trusting Him for this life and for the life to come. Nor can I keep such experience to myself. Wherever men are vainly searching for a way to the Father, wherever error leads them astray from truth, wherever in misery they long for a more abundant life, there I must go or enable the Church to go with the message of Jesus Christ—God of God, Light of Light, Very God of Very God; Who for us men and for our salvation was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

Again, if I have experienced the power of God the Holy Ghost through my Confirmation, I know that with the Father and the Son together He is to be worshipped and glorified. It is deplorable that, with any conception at all of His holiness and purity, I should deliberately sin against Him, and not do my utmost to make of my body a temple fit for His indwelling. Moreover, I find in Him the strengthening and directing power of the Church; I see Him as the Giver of life, the Perfection of wisdom, the Source of energy; and under the stimulus of His mighty presence I give the best that is in me to the One Holy, Catholic, and Apostolic Church, praying that she may see and go forth on her world-wide mission, not through mere obedience to a command, but by an irresistible impulse.

So with the whole Creed. Its Articles are not dogmatic assertions which one must perforce believe or perish, but expressions of a common experience shared by multitudes of experts in the things of God. They centre about the most vivid experience of all—the Person of Our Lord Jesus Christ; and while it is important both to conduct and to activity that we know *what* we believe, it is quite essential that we know *Whom* we have believed. (Phil. 3:10.)

Moreover, the Creeds express the mind of the united Church verified by centuries of experience, rather than the temporary opinion of this or that individual or group. It is this which gives them a value that is at least worth trying out on life and conduct. For it is well to remember that the word *heretic* is derived from a Greek word meaning *I choose*, and is applicable to those who, through lack of experience or through an

isolated experience, tend to place too much reliance on private judgment in matters of faith, as against the mind of the whole Church. It is no wonder, then, that our Church places the Creed in the forefront of those things which a baptized person should learn to his soul's health and the world's salvation; and that she associates with the Creed, the Ten Commandments and the Lord's Prayer.

So, through patience in preparation for service, and in obedience to justified authority in belief and conduct, lies the path to perfect freedom in a stedfast faith, and to efficiency in service.

The third form of energy at our disposal is Money. And if this seems rather a let-down from the high matters which we have just been considering, let us note that there is a valid explanation of the fact that money is, in general, regarded as a non-spiritual thing. For a man's interpretation of his money is colored largely by what he spends it for. If he has to spend it principally on material things—housing, food, clothing and the like, its principal quality will be material. But the moment he uses it to buy a book, his money will, to that extent, take on an intellectual quality. A purchased picture or a concert gives him a sense of the aesthetic meaning of his money. Finally, if he uses it for a purely beneficent object it instantly begins to assume a spiritual character. The more he can and will spare for uses higher than the material, the more will the money itself acquire a higher meaning until, through spiritual use, its spiritual quality becomes dominant. Therefore, to refuse to discuss money in connection with Christian activities is to in-

dict, not money, but our habitual manner of spending it.

There may be danger in the possession of wealth, but it is not debasing in itself. St. James says that it is the *love* of money which is at the root of all evil, not the mere money. It seems to be one of the few things in this world which is cursed through being loved. There is the danger.

Mark Twain used to say that it was easy to see how God Almighty regarded money when you saw the kind of people He gave it to. Happily, this is not always true; but we all know too many people who have made money and, in the making, gradually lost their one-time spirit of generosity. There are very few rich men or women in the Church who give to the Church's work anything like the proportion of their income which the comparatively poor give. Personally, I would never dare to pray for wealth even though I have been, for years, in a position to know somewhat of the innumerable needs which money could meet; for however I may feel about those matters, I have every reason to believe that their appeal would weigh but little against the personal comforts and luxuries with which more money would provide me. There is a peculiar quality about wealth which tends to corrode the soul.

The Episcopal Church is, I suppose, one of the wealthiest Christian bodies, in proportion to its membership, in the United States; but it is by no means the largest per capita giver to its own work. This is to be explained, in part at least, by the fact that Church people who possess the most money are also possessed of the least degree of knowledge as to what

the Church is trying to do. In consequence of this, much of the wealth of the Episcopal Church is diverted to hospitals, schools, and other philanthropic agencies outside of the Church, while it might be more effectively used for the support and extension of similar agencies under Church auspices. This is due, not to disloyalty, but to ignorance.

In this respect, the larger Protestant bodies are far ahead of us. They train their people, from infancy, to give liberally; and they supply a motive by somehow inducing their members to familiarize themselves with all that their respective Churches are doing throughout the world. A Methodist knows far more than does an Episcopalian about what his Church is accomplishing through its varied agencies.

Within our own Church, it is the Woman's Auxiliary which gives with a liberality out of all proportion to the wealth of its membership; and this, I think, is largely due to the fact that, for many years, the business of the Auxiliary has been to read and study the text-books which are issued annually; and, through the various sources of information which the Church publishes, to keep themselves in touch with the manifold needs of the world and the activity of the Church in meeting them. This has been touched upon already, and need not be considered further here. Suffice it to say that the Church provides abundantly the means of information; the responsibility now lies solely with the clergy and laity to avail themselves of the means.

The Roman Church secures its large resources through a great number of organizations pledged to small and regular gifts on the part of their whole

membership, often directed to some specific phase or field of work. Thus the Association for the Propagation of the Faith which now dispenses about $15,000,000 annually for missions, had its origin in France a century ago through the suggestion of a young girl that people give a sou (one cent) a week with prayer. During the first year (1822), the sum so contributed amounted to 23,000 francs; sixty years later, it was 6,000,000 francs. The Society of the Holy Childhood, organized at first for the benefit of children in China but now including children in all pagan lands, is composed entirely of children pledged to daily prayer and the gift of one sou a month. In 1926, the annual income of this Society was nearly 20,000,000 francs, and it was supporting 358 mission-stations.

This practice of the Roman Church involves principles which are at the root of all Christian giving; and it would be well for the whole Church, and an immense relief, if we could spend less energy on devising means for wringing a budget out of unwilling, because uninformed, parishes and individuals, and really establish the practice of liberality on the few broad principles laid down by St. Paul.

We have seen our Lord's first two missionary commands—"Lift up your eyes and look on the fields" (acquired information); "Pray ye" (applied power). The third is no less direct and binding—"Freely ye have received, freely give." (St. Mat. 10:8.)

No doubt, the least that He had in mind in this command was money; but I am quite sure that in these days when values are so largely expressed in terms of money, He would have included it in the

category of *giving*, and that we are therefore justified in so applying the command. At any rate, St. Paul so applies it.

He has made his notable journey to Greece (A. D. 51-54), has established a church in Corinth, and is now on his third missionary journey, two years of which he spends in Ephesus. From his home there, he writes at least two letters to the Christian converts in Corinth, in the second of which he states the principles which govern the exercise of liberality. (II Cor. 8-9.)

Without going very deeply into the matter, we note first, probably with some surprise, that the spirit of liberality is a "grace"—that is, a quality which no one has naturally, but which is a supernatural gift from God to be prayed for just as we pray for faith and knowledge and love. (8:7.)

Then, when acquired by prayer, it is to be exercised by practice until it exceeds what we would ever have supposed possible. (8:3.) Of course, this implies that the element of sacrifice has come into it.

Liberality now becomes a matter not only of spontaneous willingness but of eagerness toward the fellowship of the Church to supply whatever may be anywhere lacking. (8:4.)

As to the amount given, it is to be measured solely by the rule of willingness and ability. (8:12.) Oddly enough, the matter of tithing appears nowhere in these instructions. The legal, mathematical tenth may be too little or too much; as a hard and fast rule, it is superseded by a free principle.

Giving is to be liberal because the returns are liberal. (9:6.) The Greek word here translated "boun-

tifully," also means "with blessings"; that is, if one's gifts go out with blessings upon them, they return with compensating blessings. They must be "holy offerings."

Again, the *will to give* must be deliberately exercised; giving must be purposeful, not merely emotional or sentimental. (9:7.) It is also to be a cheerful process; and, in this connection, I recall a certain diocesan Convention which I once attended where much of the discussion raged over the matter of the various apportionments to the parishes. As I listened to the bitter complaints, it occurred to me that if God loves a cheerful giver, even His infinite love must have been pretty severely strained by that particular meeting with His Church. The impression is too familiar to require further comment. The Episcopal Church has a surprising number of parishes which claim to be existing under "peculiar" conditions.

In a previous letter, St. Paul has given orders to Corinthian Christians that their giving should be systematic, a proportion of the earnings of the past week being set apart and presented on Sunday. (I Cor. 16:2.) Evidently he has in mind a weekly offering of money in connection with Christian worship, and intimately associated with the Holy Communion as the highest form of worship. The "alms and oblations" are to be one; no less sanctity attaches to the one than to the other. Therefore the instinct of the Church is right in providing that an offering of money shall be a part of the Eucharist.

There is also St. Paul's authority for the modern system of a definite pledge of money toward the work of the Church, and the convenient system of a weekly

offering. From such a system of regular giving three advantages accrue. First, it is somehow easier to give, say, 25 cents every Sunday, than to let it mount up to $6.50 every six months or to $13.00 at the close of the year. Secondly, it produces larger amounts just because the total consists of fifty-two small sums. Thirdly, it enables the parish, the diocese and the national Church to meet their respective obligations when due, instead of being forced to borrow in order to tide over periods of slack receipts.

While we are on this topic, it may be well to note the fact that if even only the *communicants* of the Episcopal Church were to give an average of 25c a week, it would amount to practically fifteen and a half million dollars a year. The present budget of the Church (1925-1928) calls for four and a half million a year; an additional million and a half a year is needed for advance work of urgent importance. This total of six million dollars could be paid on the above basis of gifts, a like amount would be available for strictly diocesan and parochial objects, and still the Church would have a credit balance on hand of more than three millions. In fact, there is no limit to what the Church might accomplish if her various resources, including money, were available. As to the motives which actuate giving, St. Paul enumerates several.

One of them is friendly rivalry (II Cor. 9:1-5), and here St. Paul shows a delightful sense of humor. He is trying to raise a charitable fund from two sources —his beloved churches of Macedonia, and the less dependable church in Corinth. He is by no means

sure of the latter; but he nevertheless assumes an attitude of confidence, and says that he is using their brilliant example of readiness as a means of stimulating the Macedonians. Then he takes the precaution of telling the Corinthians what he has said to the Macedonians about them, and of begging them not to let him down, because there may possibly be some Macedonians with him when he comes to Corinth and it would be most mortifying if they were to discover that, after all, the Corinthians hadn't come up to the mark.

Another motive is in the law of compensation (9:8-11), the supplying of need reacting upon the giver in the manner of seed and harvest. Still others are that cheerful giving delights the heart of the great Giver (9:7); that it arouses thanksgiving and gratitude and love toward God and toward the givers; and this, on the part not only of the actual recipients, but of all who hear of it. (9:11-14.) How else, then, could St. Paul close this part of his letter except with the short sentence of verse fifteen—"Thanks unto God for his unspeakable gift."

Such is St. Paul's dictum regarding the motive and manner of Christian giving. It is to be spontaneous and cheerful, deliberate and systematic; up to the apparent limit and beyond; involving sacrifice. And this is not natural. Like power in prayer and effectiveness in service, Christian liberality is a supernatural grace—a direct gift from God, to be prayed for and exercised until it becomes the expression of love, habitual through practice. If the communicants of the Episcopal Church would cultivate giving as a habit expressed in terms of small amounts, and

systematized (apart from emergency calls which are in an altogether different category) the Church would never lack funds to advance her mission.

Incidentally, I may cite an experience which may indicate how easily most of us can accumulate small amounts. In many parts of the West, the smallest coin in general use is a nickel; a penny is a rarity. A friend of mine, after fifteen years' residence in the West, came to live in New York and immediately began to experience the nuisance of having numbers of small copper coins. Being unaccustomed to use them, he began putting them aside in a box, and at the end of the year the box was found to contain $11.65. He has now adopted the rule of never giving less than a nickel in payment for anything, and of saving all his coppers which amount to from eight to ten dollars a year. This sum he gives to the Church as a contribution over and above his regular weekly offering, and it is noteworthy that the sum so contributed is more than double the average annual gift per communicant to the general work of the Church. Yet, as he says, it has cost him nothing, since he would not have had his store of copper cents if he had remained in the West. He is now talking of starting a "Nickel League," the members of which are pledged never to offer any coin less than a nickel in payment, and to give the resulting store of pennies to the Church.

But it is the *habit* of giving regularly that we need to cultivate; and though I have elsewhere* outlined a method by which this may be done, I may be pardoned for repeating it here in brief.

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* See *The Spirit of Missions*, Vol. XC, pp. 442-444. July, 1925.

There is a precept which has recently become popular in certain quarters: *Give till it hurts.* If this implies, as it seems to, that the process is to be curtailed when it becomes painful, the advice is most pernicious. To draw an analogy from physical exercise, every one knows that there are certain muscles, ordinarily unused, which if suddenly called upon cause pain. There seems to be some corresponding *spiritual* muscle which we may call the *muscle of liberality.* In most cases this muscle is rarely used; and when, in the language of the street, we are "touched" on that muscle, we flinch.

Now many of us are familiar with those exercises known as the Daily Dozen. We also recall how painful was the result when we first began. But we did not, on that account, curtail the process. On the contrary, we kept it up judiciously notwithstanding the pain, knowing that the unused muscles would presently recover from the strain and contribute to the efficiency of the whole body. We would have recognized the folly of any such advice as, *Exercise till it hurts;* and, as a matter of fact, we went on exercising till it *stopped hurting.* In time, the exercise became a wholesome, easy, and cheerful form of recreation. So with the muscle of liberality. However much its exercise hurts at first, all that is needed is to go on exercising until it stops hurting, and the result will be of immeasurable value to the general health of the soul.

To establish the habit, I would quite seriously propose the following method. Every morning, while dressing, drop a single cent into a convenient box, and do this daily without a break for, say, six weeks.

If it be forgotten for a single day, start afresh. Let it be no more than one cent at first, for danger of strain must be avoided. Six weeks should be enough to make the act instinctive, and thus to establish the habit; but if not, continue it longer. The sum accumulated by the end of a year will be considerable. After a time the exercise may be increased to two cents a day, with proportionate results even to five. But never beyond that; first, because the actual amount of money is immaterial, and secondly, because the coins are merely a means of establishing a habit and should not have a value such as to affect our regular Sunday offerings.

Of course, buttons would serve the purpose equally well, but buttons and blessings seem to have little in common; and, while we are about it, we might as well use means which have some pecuniary value and really help the Church. I am quite sure that if some simple method like this were generally adopted, the work of the Church would be done with unprecedented efficiency, and Church people would be noted for their cheerful and universal spirit of habitual liberality. Once established, the habit would extend to the Sunday offering, and no extraordinary touch, however sharp or sudden, would cause the muscle of liberality to flinch with pain.

There remains only one point—but that the most important one—to note in St. Paul's words to the Corinthians regarding the grace of liberality. He praises the Macedonians because their very afflictions and poverty, had been accepted by them as a stimulus to joyous liberality (II Cor. 8:2); but when he attempts to explain it, he can only do so on the

ground that they had first given themselves to the Lord and to the Church, in obedience to the will of God (8:5). This, I take it, is the secret of the whole matter. What we all need is a more complete devotion to the person of our Lord Jesus Christ; a deeper realization of all that He has done for us personally; an increasing conviction of the sufficiency of the Gospel to meet every human need, as it has met ours. When such a conversion sweeps through the Church, the offering of ourselves, our souls and bodies, will cease to be a mere liturgical phrase and will compel us to re-define our "necessities" in accordance with the Christian lexicon, and to sacrifice our superfluities to the Church's treasury.

One summer, in Colorado, I was called upon to give four lantern-slide lectures on the work of the Church. One of them was on the Japan Mission and showed conditions before and after the catastrophe of 1923. At the close, a little mountain boy of thirteen, whose family I knew to be devoted Church people but desperately poor, came to me and said that he wanted to give something to help the rebuilding of St. Luke's Hospital in Tokyo, to cost a million dollars. From the pocket of his blue overalls he extracted a little worn purse, put some coins in my hand, and walked off. When I came to look, the coins were a half dollar and a quarter. Knowing the conditions, I was astounded; and, meeting the boy the next day, I said to him, "S——, did you mean to give both of those coins to St. Luke's?" "Why, yes," he said in rather a surprised tone, "It was all I had." An unreasonable child, of course! But of the kind that makes up the Kingdom of heaven.

We have now considered at some length the three great forms of energy—Prayer, Service, and Money—which every Christian has at his disposal, and by means of which the power of the Holy Spirit is made manifest in the whole body of the Church in order that, thereby, "may be made known, through the Church, the manifold wisdom of God." (Eph. 3:8-11.)

To attain this end which St. Paul calls "the eternal purpose which God purposed in Christ Jesus our Lord," and bearing in mind the fact that the full purpose of the Body can be attained only through the active coöperation of every individual member, we are to heed and obey our Lord's fourth and final missionary command: "Go ye into all the world."

We have discussed this command in a previous chapter, but it might be well to remind ourselves that, unquestionably, our Lord had in mind the actual progression of His Church from place to place through the activity of men afire with the message of life, ever seeking new worlds to conquer in His Name, ever enlarging the extent of His Kingdom here on earth until the uttermost bounds are reached and every human relationship reflects the will and purpose of God.

Not to all of us is given the advantage and opportunity of actually going. Most of us older people are more or less fixed in that state of life to which God has called us and by the exigencies of our vocations. But the call of the Church to whatever field of her mission may appear in the highest degree urgent, should be made to sound constantly in the minds of our young people whose careers are not yet

determined and who are eager with the adventurous spirit of youth to make their lives count for progress in world-affairs. That there is this spirit abroad is shown by the increasing number of young Americans who are preparing themselves to represent and commend their country through the diplomatic service. The time is ripe for placing before them the still higher claim of the Church. Never was opportunity more appealing. In many portions of our own land, in every quarter of the globe, there are today possibilities never before equalled for moulding future history through the impress of trained and devoted ambassadors for Christ. "Go ye into all the world" is the supreme call of the day to the spirit of youth.

But let us who are debarred by circumstance from going, also remember that the word may denote activity in other ways than that of change of location. For us, prayer is now to be made effective in its outreaching power, the energy of our wealth is to be released as never before for the maintenance and spread of the Church. The power that *goes* in prayer, those whom we *send* as our representatives with money which we provide—in a very real sense this is a "going" on our part.

More than that. "All the world" surely includes our own neighborhoods. Our particular "world" may be a very narrow and localized one, but into *all* of it and into every phase of its life, we are to go in service until it is permeated with the spirit of Christ. I recall vividly a momentous experience. Some time ago, coming north by train from Atlanta, I passed in sight of Stone Mountain, and saw on the face of that great cliff the faint outline of the most

stupendous memorial ever designed in honor of one of God's saints and heroes. A New Englander by birth and tradition, I gazed on that monument to General Lee and the Confederacy until the majesty of the design so thrilled my very being that I felt ready to give anything I possessed if only I could be lowered over that lofty edge with a chisel and hammer in my hand to make just one single chip in that unyielding rock, and so to bring one step nearer completion the artist's supreme plan. And then I remembered the divine plan for the world—only in outline as yet, but becoming more and more visible through the labors of the Church, and called the Kingdom of God on Earth. And I blessed God that, of His mercy, He had given me a place of service in that branch of the Church Universal which, through her Catholic heritage and her ancient tradition, through her stedfastness in the Faith and her potential energy, through her diversity in unity and her proven adaptability to all conditions and races of men, holds a position of unique responsibility and opportunity in the modern world. (See Appendix, Note D, p. 179.)

So, with open eyes and understanding minds and determined wills may we give ourselves to the mission of the Church, and thus make her the fitting instrument in God's hands for the final establishment of His Kingdom on earth!

"*And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*"

# APPENDIX

## NOTE A. Page 26.

George John Romanes (1848-1894) was one of the most distinguished of Charles Darwin's younger disciples. Brought up in the Church of England and with a mind keenly alert to the problems of metaphysics and theology, he entered Cambridge University in 1867, intending to study for Holy Orders. This objective remained throughout his University course, toward the close of which a period of convalescence after a serious illness was beguiled by the writing of an essay on *Christian Prayer and General Laws* which, to his surprise, won the coveted Burney Prize at Cambridge. Meantime his strong bent for Natural Science was stimulated by the reading of Darwin's books; and he presently abandoned the career which he had planned, and devoted himself to scientific research. Immersed in his new work, his mind rapidly drifted in the current of the times and of his environment; and, in 1876, with his faith eclipsed, he wrote anonymously a most able essay which was published two years later under the title *A Candid Examination of Theism.* In this essay, Romanes maintained a position of reasoned skepticism regarding the Christian Faith, questioning even the existence of God.

As he says himself, the publication of this destructive work caused Romanes the utmost pain, and only his passionate devotion to truth induced him to express his conclusions. At the close of the book, he gives a summary of his argument, closing with the pathetic paragraphs quoted below. They are of interest, as evidence of the exceeding beauty and value

of the Christian Faith in the estimation of a brilliant thinker forced to abandon it; and they may further serve as a contrast for the enlightenment of those strangely apathetic Christians whose faith, for all the value it has to them, might as well be an ancient pagan cult, and who would presumably be as contented with "the great god Pan" as with Jesus Christ. It may be added that Romanes ultimately returned to the Faith under the conviction of pure reason, and left a brief record of his intellectual experience.

Let us now read his words as he enters the shadows of his eclipse.

"In conclusion, I feel it is desirable to state that any antecedent bias with regard to Theism which I individually possess, is unquestionably on the side of traditional beliefs. It is, therefore, with the utmost sorrow that I find myself compelled to accept the conclusions here worked out; and nothing would have induced me to publish them, save the strength of my conviction that it is the duty of every member of society to give his fellows the benefit of his labours for whatever they may be worth. Just as I am confident that truth must in the end be the most profitable for the race, so I am persuaded that every individual endeavour to attain it, provided only that such endeavour is unbiased and sincere, ought without hesitation to be made the common property of all men, no matter in what direction the results of its promulgation may appear to tend. And so far as the ruination of individual happiness is concerned, no one can have a more lively perception than myself of the possibly disastrous tendency of my work. So far as I am individually concerned, the result of this analysis has been to show that, whether I regard the problem of Theism on the lower plane of strictly relative probability, or on the higher plane of purely formal con-

siderations, it equally becomes my obvious duty to stifle all belief of the kind which I conceive to be the noblest, and to discipline my intellect with regard to this matter into an attitude of the purest scepticism. And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendour of 'the old,' I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible. For whether it be due to my intelligence not being sufficiently advanced to meet the requirements of the age, or whether it be due to the memory of those sacred associations which to me at least were the sweetest that life has given, I cannot but feel that for me, and for others who think as I do, there is a dreadful truth in those words of Hamilton—'Philosophy having become a meditation, not merely of death, but of annihilation, the precept *know thyself* has become transformed into the terrific oracle to Œdipus—

" 'Mayest thou ne'er know the truth of what thou art.' "

## NOTE B. Page 54.

To those who are interested in the spiritual development of mankind, the earlier chapters of Genesis are

full of significance. Though we may not accept the story of the Garden of Eden and of the Fall as literal history, the whole narrative is extraordinarily in accordance with facts of our own experience. The first three chapters of the book are an Allegory of Man, individually and as a race.

Man (Adam) is depicted as created in a state of innocence, his sinlessness being described as "the image of God." (1:27.)

Within him is the seed of immortality (2:7), but also the freedom of his will to choose as between life on the one hand and, on the other, the hazardous knowledge of good and evil. (9:9.)

As a test, one thing is forbidden. The choice of it means the loss of his immortality. (2:16-17.)

He deliberately chooses to disobey God's interdiction, and a sense of evil dawns on him. (3:6.)

Judgment follows. (3:19.) He has lost the image of God. Now he is as dust, and is to return to dust.

Finally, lest Man should meet the dreadful fate of an everlastingly sinful life, God's mercy provides that access to the Tree of Life shall be divinely barred. (3:22-24.) The gift of immortality is withdrawn, and Man is as the beasts that perish.

But now God's mercy is further revealed toward the great thing that He has made. For, with the curse on sin, comes a faint ray of hope. (3:15.) God will deliberately put enmity between mankind and sin, so that henceforth hatred of sin shall be expressed through conscience, and the inherited tendency to sin shall be at least inhibited. Moreover, though man shall continue to be hurt from beneath by sin, eventually he will crush sin at its most vulnerable point.

Here is an allegory marvelously true to life. For I was born and created in the innocence of babyhood;

I could not sin because I had no knowledge of either good or evil. As I grew to self-consciousness, I learned that there were things I must do and things that I must not; but I also learned that there was no compulsion to do or not to do—that I was in a measure free to choose. I deliberately chose sin, and there was imposed on me the sentence of death. Such is my spiritual story and yours, and that of every human being. Dust we are and unto dust shall we return.

But in the face of that sentence of mortality, dawns the hope of the destruction of sin and death, and the possibility of a holy and eternal life.

At the very opening of the divine revelation stands the Tree of Life, but guarded against the approach of sinful man; at its close, with no mention of it between, is seen again the Tree of Life in the midst of the Paradise of God; but now "the leaves of the tree are for the healing of the nations," and to those who overcome is given the *right* to eat of its fruit. (Rev. 2:7; 22:2 and 14.) For intermediate between the two visions stands the record of the Son of God incarnate, foreshadowed in that seed of the woman, who should "bruise the serpent's head," and now fulfilled in Him who brought life and immortality to light through His radiant Gospel.

And note, too, that this has come to pass through our Lord's victory over Sin and Death, the fruits of which victory are passed on to us; so that while we are still in the *realm* of Sin and Death we are no longer in their *power*. "Thanks be to God who giveth *us* the victory through our Lord Jesus Christ." (I Cor. 15:56.) And again, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.)

We Christians have thus been transplanted, as it were, into a more favorable environment where we are assured that we shall not be tempted beyond our ability to resist because the power of Satan is broken and the strength of the Holy Spirit is with us.

If the clergy were more careful of punctuation and emphasis in reading the Offices of the Prayer Book, much would be gained. For example, in the Litany where we pray that God will "finally beat down Satan under our feet," the word *finally* does not mean merely eventually at some future time but completely and now, and the word should be given strong emphasis. So too, in the Declaration of Absolution, the main point is obscured unless the proper punctuation be observed—"pardon and deliver you from, all your sins"; not "pardon and deliver you, from all your sins." The point is that we desire not only pardon *of* our sins but deliverance *from* them, and that both are possible.

## NOTE C. Page 143.

When we have to do with young people who are apt to confuse the words "education" and "wisdom," and to imagine that the former is the main factor in preparation for service, it is advisable to call their attention to the fact that our Lord had merely the education common to most well brought up Jewish peasants of His day. By the really educated Pharisees, He was regarded as one of the mass of unlearned (St. John 7:15); but to those who had known Him intimately, a most marked trait of His character was His increasing wisdom from childhood on—a trait which St. Luke had heard of and thought worthy of record. (St. Luke 2:40 and 52.)

Now there seems to attach to wisdom a certain *moral* quality which is not necessarily associated with education. It is the faculty of forming correct judgments, or of reaching proper conclusions; it implies discernment and discretion; it is, in great part, the result of the experience of life. In a word, wisdom is precisely that ability of making right moral choices which has been discussed in a previous chapter of this book. The Prayer Book phrase, "a right judgment in all things," expresses this aspect of true wisdom; and the distinction which St. James draws between false and true wisdom is a moral distinction—the former being earthly, the latter, "from above." (St. Jas. 3:13-17.) It is the faculty of wisdom, therefore, to make right choices in matters of moral judgment, and the elements of wisdom are all those qualities which have eternal values—truth, justice, mercy, sympathy, love, goodness.

But such qualities are abstract; and, as a matter of fact, our knowledge or experience of them is associated solely with personality. Thus the abstract is made concrete for us. I know honesty because I have seen a truly honest person; I can realize the quality of truth because I have seen it embodied in a person. And since a personality is necessary to my conception of these qualities which I instinctively feel as worthy of perpetuation to all eternity, I cannot but think that the personality in whom these eternal qualities are developing must also be destined for immortality. Hence I hold that God, of whom I must predicate these qualities in infinite measure, is an infinite and eternal Person, and I can understand why He is so often spoken of in the Bible as Eternal Wisdom.

The qualities of wisdom, then, are eternal; and among the disciplines which breed wisdom are surely

self-control and obedience centered in love. I imagine that just plain obedience, even apart from the source or character of authority, serves a distinct purpose in developing character. Certainly it prepares for wise and useful leadership. The striking point about the Roman centurion who approached Jesus on behalf of his servant, was not that he had soldiers under him but, rather, that he himself was a man under authority. He had learned the stern discipline of the Roman army, the essence of which was obedience; and therefore he was fit to command.

It is to this kind of disciplined leadership that our boys and girls are rightly looking forward. They stand on the threshold of Kingdoms—the Kingdom of the home, of business and commerce, of the various professions, of social life, of the intellect. Presently they are to enter into leadership in those kingdoms, and for that leadership they must have those basic and immortal qualities of character which are summed up in the great word Wisdom. There is nothing in the English language to match a certain passage in the Apocrypha where what I have been trying to say is really said; and since the Apocrypha is, unfortunately, so little known, I may be pardoned for quoting the passage in full.

"Wisdom is radiant and fadeth not away; and easily is she beheld of them that love her, and found of them that seek her.

"She forestalleth them that desire to know her, making herself first known.

"He that seeketh her early shall have no great toil, for he shall find her sitting at his doors.

"To think upon her is perfectness of understanding, and he that watcheth for her shall quickly be free from care;

"Because she goeth about, herself seeking them that are worthy of her; and in their paths she appeareth unto them graciously; and in every purpose she meeteth them.

"For the true beginning of her is the desire for discipline, and the care for discipline is love of her;

"And love of her is observance of her laws; and to give heed to her laws is assurance of immortality;

"And immortality bringeth us near unto God.

"So then, the desire of wisdom promoteth to a kingdom."

—*The Wisdom of Solomon*, 6:12-20.

## NOTE D. Page 170.

To any one familiar with the history of Christian missions, it will be apparent that the missionary genius of the Church has manifested itself in various ways at different periods. There have been certain types of missionary activity which may be roughly defined as either generalized or specialized.

During the first two centuries of the Church's existence, the generalized type prevailed. She could still recall the amazing events of her earliest years; her members—principally, of course, the laity—still saw the glow of the dawn, still felt the vivid impulse of personal experience tested now in the fires of persecution. Not yet was there need of specialized agents, for membership in the Church carried with it the responsibility of propaganda, and the Church herself was the missionary society.

Then, as time passed, conditions changed; with the result that what had been a general instinct became a specialized duty. The Church had joined hands with the State, and both alike were affected

by the on-rushing flood of uncultured barbarism. Amidst the turmoil, the strange cultus of Asceticism won its votaries, and from this attempt to escape the allurements of the world came the development of the monastic system and the rise of the great Religious Orders. The clergy represented the acme of spiritual authority in a world where illiteracy was the rule; and the monasteries, attracting to their shelter all the learning, the culture, and the intelligent religious fervor of the day, became the guardians and dispensers of education and healing. Not only this, but the monastic system itself spread farther and farther afield even beyond the borders of civilization, and in many cases the monasteries became missionary schools whence trained and disciplined members of the Religious Orders carried the Gospel to the uttermost parts of the earth, while the Church as a whole remained quiescent. Thus there arose, within the Church, a specialized group entrusted with the task of her three-fold mission. Such was the case throughout the Middle Ages.

The various Protestant bodies which emerged from the confusion of the Reformation period, at first repudiated the whole claim of missionary obligation on the part of the Church; and it was not until the rise of Pietism in the XVIIth Century, that the inner experience was again seen to have the force of an outward call to enterprise. For years, however, this remained a matter of individual choice, and the few who felt the missionary call were regarded as peculiar enthusiasts undeserving of either sympathy or support. But enthusiasm is contagious, and it was not long before members of the Church, in increasing numbers, began to see that missionary activity was a normal function of the Church, and to unite for its support.

Thus developed the modern type of activity—still specialized—embodied in the Missionary Society. It will be noted that this type usually ignores any general responsibility resting upon the whole membership of the Church, and relegates that responsibility to voluntary groups within the Church. The method is far removed from that of the early Church, but at least it is an improvement over that prevailing in the Middle Ages, in that the Missionary Society is composed predominantly of lay people.

Now if we consider carefully these various expressions of missionary activity, we shall discover that the Anglican Church (and peculiarly the Episcopal Church) recognizes and practices all of them.

First, the earliest generalized type is seen, at least in principle, in the American Canon passed in 1836 which provides that the act of Baptism carries with it membership in the Missionary Society of the Church, so that every baptized person has a definite and legal missionary responsibility. Not even the Church of England has this feature in her canonical law. So far as I am able to discover, it is a principle adopted only by the American Church and the Church of Canada.

Secondly, the Anglican Church in all its branches, and throughout the world, recognizes the efficiency of Religious Orders in its missionary work. While laying all due emphasis on the value of the Christian home and family life as an exemplar, particularly in pagan lands, she sanctions and supports those who have severed every earthly tie in undivided and life-long devotion to Christ and His Church.

Finally, the whole Anglican Church has its Missionary Societies composed largely of lay people—voluntary in most of the branches of that Church, obligatory in the American and Canadian.

These features are well worth considering when we are studying the Anglican Church, her present position, and her possible future as a missionary power. If the evident conclusion tends to arouse an undue sense of satisfaction on the part of any member of that Church, it would be well for him to recall our Lord's arresting question to those of special privilege: "*What do ye more than others?*" *

* For a fuller presentation of this matter, the reader is referred to an article by the present writer entitled "Future Missionary Obligations" in the *American Church Monthly*, October, 1926, pp. 164-175.

# BOOKS SUGGESTED FOR COLLATERAL READING

## The Scriptural Basis of Missions

The Kingdom Without Frontiers—Martin. Macmillan, New York. 1924. $1.00.

The Missionary Genius of the Bible—Storr. Hodder & Stoughton, London. 1924.

Where the Book Speaks—McLean. Revell, New York. 1907.

The Bible as Missionary Handbook—Lapham. Heffer, Cambridge, England. 1925.

The Nature of God and His Purpose for the World. Volume I, Reports of C.O.P.E.C. Longmans, Green, New York.

The Church's Life—Sturgis. Dom. and For. Miss'y Soc'y, 281 Fourth Ave., New York. $1.00.

## The Supremacy of the Gospel

The Universal Faith—Gowen. Morehouse, Milwaukee. 1926. $1.50.

A Short History of Our Religion—Somervell. Macmillan, New York. 1922.

The World's Living Religions—Hume. Scribner, New York. 1924.

The Faith by Which We Live—Fiske. Morehouse, Milwaukee. 1919. 75c.

### The History of Missions

History of Christian Missions—Robinson. Scribner, New York. 1923. $3.50.

Mission and Expansion of Christianity in the First Three Centuries—Harnack. Putnam, New York. 1908.

A History of Christian Missions in the Middle Ages—Maclear. Macmillan, London. 1863.

Two Thousand Years of Missions before Carey—Barnes. Christian Culture Press, Chicago. 1902.

Conversion of the Pagan World—McGlinchey. Soc'y Prop. Faith, Boston. 1921.

The Story of Missions—White. Friendship Press, New York. 1926. 75c.

### Christianity and the Modern World

Missions and World Problems—Fahs. Association Press, New York. 1925. $1.00.

The Business of Missions—Patten. Macmillan, New York. 1924. $1.00.

Christianity and World Problems—Orchard. Doran, New York. 1925. $1.75.

Securing Christian Leaders for Tomorrow—Cavert. Doran, New York. 1926.

### Christianity and Education

How to Teach Religion—Betts. Abingdon Press, New York, 1919.

The Dawn of Religion in the Mind of the Child—Mumford. Longmans, New York. 1921.

A Social Theory of Religious Education—Coe. Scribner, New York. 1917.

The Church's Inquiry into Student Religious Life—Micou. National Council, 281 Fourth Ave., New York. 1923.

The Project Principle in Religious Education—Shaver. Univ. of Chicago Press. 1924.

Social Problems and the Gospel

Christianity and the Race Problem—Oldham. Doran, New York. 1924. $2.25.

The Church and Industrial Reconstruction—Committee on the War and the Religious Outlook. Association Press, New York. $1.50.

Beyond City Limits—Goodwin. National Council, 281 Fourth Ave., New York. 1926.

The Way of the Doctor—Moorshead. Carey Press, London. 1926.

Women in Industry in the Orient. The Woman's Press (Y.W.C.A.), New York. 1926.

The Social Opportunity of the Churchman—Gilbert & Lathrop. National Council, 281 Fourth Ave., New York. 1924.

Evangelism

Evangelism in the Church—Schaad. National Council, 281 Fourth Ave., New York. 1927. 35c.

Motives and Methods in Modern Evangelism—Goodell. Revell, New York. 1926. $1.50.

Individual Work for Individuals—Trumbull. Association Press, New York. 1901.

The Ministry of Laymen—Palmer. Brotherhood of St. Andrew, Philadelphia. 1927. 25c.

Copies of this book may be obtained from THE BOOK STORE, Church Missions House, 281 Fourth Avenue, New York City. *Price 60 cents.*

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